

THE CHRISTIAN CENTURY

SEPTEMBER

HARRIET BALL THORPE

I stole afar, one sweet September day,
From crowding tasks and cares that press the heart,
And walked alone a blooming woodland way
Vivid with life and colors passing art.

Nature was queen; the goldenrod her crown;
The purple asters robed her royally;
The butterflies her jewels, holding down
Her ruddy tresses; yet she stooped to me!

For me she wore the rubies in her dress,
For me the sapphire of her heavenly sky;
She filled my hungry heart with her caress,
Listened with patience to my lover's sigh.

Ah, who am I to think my portion small
When I may share a kingdom such as this!
When riches past the counting of them all
Are mine, and sunshine warm as mother's kiss.

Light grows my bounding heart, my sorrows flee;
The scarlet creeper in his bright array
Swift climbs the belfry of the tallest tree
And rings the joy-bell for a perfect day.

The Congregationalist.

CHICAGO

The CHRISTIAN CENTURY COMPANY

358 Dearborn Street

The Christian Century

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should:

1. Send in names as soon as secured.
Your subscribers want the paper now.
Don't wait to complete your club. Send
what you have to-day.
2. Send pay with each list of names.
This saves unnecessary bookkeeping and
possible confusion.
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scription and keep the other 50 cents for
your local work.
4. New subscriptions must not be
taken for less than \$1.00. Renewals are
\$1.50 except for ministers.

INDIANA TO BUFFALO.

The Indiana delegation will go to Buf-
falo convention via New York Central,
Big Four, Lake Erie and Western and
Lake Shore and Michigan Southern
lines. The main delegation will leave
Indianapolis at 7:30 p. m., Thursday,
Oct. 11th, and will reach Buffalo the
next morning, 7:30. Everything first
class—sleeping car accommodations,
quickest time and most direct route.
Tickets good Oct. 19th with optional ex-
tension to Oct. 29th. Good going and
coming on lake steamers between Buffalo
and Cleveland. Passengers on Lake Erie
and Western and on Lake Shore roads
join the main delegation at Sandusky
and Cleveland respectively.

T. J. Legg.

Excursion Manager for Indiana.

BUFFALO'S EXPECTED BLESS- ING.

The convention was wanted in Buffalo
because it was felt it would be such a
help to the cause here. A word as to
how this may most be realized may not
be amiss, and am sure will be well re-
ceived. I believe each one who comes
will be happier to feel that he is contrib-
uting to this end.

I am led to these reflections by what
came up in conversation in a home where
I dined recently. I was impressed with
the way they spoke of some people who
were in their home only a few days dur-

ing the Pan-American Fair. They came
as total strangers and won a place as
abiding friends. After those people re-
turned they sent back pictures of them-
selves and their houses, thus showing
the friendship was not a transient one on
their part.

Whatever impression may be made in
Buffalo by the sight of great multitudes
and badges, or by addresses and newspa-
per accounts will pass away with the
coming of the next excitement; but these
personal touches, courtesies and friend-
ships will be the abiding influences favo-
rable to the great end we all have in
view.

You who come to this convention have
the opportunity to do in a week for the
cause you all love what all your brethren
in Buffalo cannot possible do in years.
It will not be by what you say so much
as by what you are seen to be—by spir-
it and bearing.

The most of you will be guests in
homes. Homes are sanctuaries which we
enter only by permission; and although
pay is to be received usually, yet it is
more for the favor than the pay in most
cases that the homes are thrown open.

Somehow I have a notion that a Chris-
tian should enter a home not with the
thought of how much comfort he is to
get out of it but how much of the Christ
he is to bring into it. Would it not be
good for us all to read and ponder what
Jesus said about, "AND INTO WHAT-
SOEVER HOUSE YE SHALL ENTER."

B. H. Hayden.

Buffalo, N. Y., Sept. 25th.

HIRAM COLLEGE CONVENTION BANQUET.

Not the least of the privileges of the
great convention at Buffalo, will be the
opportunity of renewing the associations
and friendships of college life. For all
the Hiram fellowship—teachers, alumni
and old students—and all the friends of
the college, a rare occasion of this sort
will be the convention banquet. A pro-
gram of great interest by representative
Hiram men and women, has been ar-
ranged, and a large gathering is expect-
ed.

The banquet will be served at the Uni-
versity Club, Monday evening, October
15, at \$1.00 per plate. Those who expect
to attend may reserve accommodations
by addressing the secretary of the Col-
lege, J. O. Newcomb, Hiram, Ohio.

In a life which has a meaning to it,
past and future sustain each other.—
Charles H. Parkhurst, D. D.

1906 International Missionary Conventions

Buffalo, N. Y.
October 12-18

Address all correspondence in care
ROOM 308 MARINE BANK BLDG.
BUFFALO, N. Y.

FOR THE EYE IN BUFFALO AND VICINITY

Resorts In and About Buffalo—Ni-
agara Falls, Toronto in palace steamers,
Chautauqua Lake, Thousand Islands,
Adirondack Mountains, Catskills and the
historic Hudson River, the scenic Lake
Country of Central New York, and Wat-
kins Glen.

The Parks of Buffalo—Delaware Park,
two miles in circumference, approached
by miles of splendid parkways. The
Front, overlooking the Harbor and Niag-
ara River and old Fort Erie, South Park
and Botanical Gardens.

Buildings and Residences—Albright
Art Gallery, the handsomest structure
for its purpose in the world, Public and
the Grosvenor Libraries, Historical Build-
ing, Post Office Building, the Milburn
residence (where President McKinley
died), the President Fillmore house the
Wilcox residence (where President
Roosevelt took the oath of office).



Waterways—Buffalo Harbor, Lake
Erie, Niagara River, the Erie Canal, the
locks at Lockport, Lake Ontario.

Points of Historical Interest—Scene of
dramatic events in war of 1812. Scene
of Fenian Invasion, Fort Erie and Fort
Porter, President Fillmore's tomb.

**Special Features of the Convention in
Buffalo**—Daily organ recitals at Con-
vention Hall, on mammoth Pipe Organ of
the Pan-American Exposition, Netz Sis-
ters Quartet, Male Quartet, excursions to
the Falls and Power Plants and Lacka-
wanna Steel Plant.

Headquarters, Convention Hall.

From depots or wharves take cars
marked Convention Hall, or Main street
cars and transfer to cars so marked.

Sessions.

Delaware Avenue M. E. Church—C. W.
B. M., Friday evening, Saturday morn-
ing and afternoon.

Convention Hall—Y. P. S. C. E., Satur-
day evening. F. C. M. S., Monday. A. C.
M. S. and affiliated interests, Tuesday
and Wednesday.

Communion service Sunday afternoon.
Excursion to Niagara Falls Thursday.
Hotel rates, \$1.00 and upwards.
Private homes, \$1.00, including break-
fast.

R. R. Rates to Buffalo (Round Trip.)
Central Passenger Association—one
fare plus \$1.00.

Western Passenger Association, S. W.
Excursion Bureau and S. E. Passenger
Association—one fare plus \$2.00.

Trunk Line and New England Pas-
senger Association—one fare and one-
third on the Certificate Plan.

R. R. tickets by way of Cleveland or
Detroit, will be accepted on boat lines,
either going or coming.

Address mail to 308 Marine Bank Bldg.

The Christian Century

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CHICAGO, ILL., OCTOBER 4, 1906.

No. 40

EVENTS OF THE WEEK

In accordance with instructions issued by Attorney General Moody, suits will be instituted, shortly against forty or more railroad companies to recover penalties for violations of the safety appliance law. The suits will affect railroads in every section of the country. They include the Chicago and Alton, Chicago, Great Western, Chicago, Milwaukee and St. Paul, Rock Island, Great Northern, Northern Pacific, Pennsylvania, Missouri Pacific and Wabash. The total number of violations of the act is 181. The largest number, 51, is charged against the Delaware and Hudson company. President Roosevelt is responsible for this action. He has been appalled by the large number of persons killed and injured through railroad accidents, many of which were due to failure on the part of the roads to equip their trains with recognized safety appliances. In the last eleven years 84,244 persons were killed and 555,586 injured in railroad accidents. During the last session of Congress a resolution fathered by Representative Mann of Chicago was passed, directing the interstate commerce commission to investigate the use and necessity for block signals and appliances for automatic control of railway trains. The commission assigned to former Senator Cockrell, a member of the commission, the duty of making this investigation. He has been inquiring particularly into failure of roads to equip their lines with block signals. This system is in use on only 4,000 of the 210,000 miles of railroad in the United States. President Roosevelt recommended the general adoption of the block system in two of his messages, because he believed it would prevent collisions and reduce the heavy casualty list.

Accurate reports of the destruction caused by the great storm in the neighborhood of Mobile, Ala., place the number of known dead at 102, exclusive of the surmised loss of twenty-three lives by the sinking of the oyster fleet at Cedar Point. Unless some of the fishermen reached the shore alive the death list in the coast district having Mobile as its center will be 125. Comparatively little loss of life is reported in the city. Of the known deaths, thirty-one occurred at and near Coden, twenty-one near Herron bay, fifteen on and around Dauphin island, two at Grand bay, two at Alabama Port and four at Delchamps. The property loss in Mobile and along Mobile bay is placed now at \$8,000,000. In addition to this the destruction of pine trees over an immense area involves a loss of several million dollars to the lumber industry. Mobile itself is rapidly emerging from the confusion caused by the storm. Large gangs of men were kept working all of Sunday in clearing the streets of debris, three of the street car lines have commenced to run for the first time since Wednesday, the confusion at the docks is being repaired rapidly, and business

will be at normal again as soon as the railroads are able to run trains. The situation along the coast to the west of Mobile is now fairly well known. At Scranton, Miss., one church and several buildings were blown down.

The loss to the lumber interests alone by the storm will aggregate millions. It is almost impossible for any person who has not been through the storm swept district to comprehend the extent to which the country has been swept of pine lumber. Tens of thousands of trees of the finest quality have been blown down. The number of logs that have been carried out to sea or driven into inaccessible swamps is enormous.

J. Ogden Armour and other Chicago packers have been asked to go before Commissioner Lyle D. Taylor of Chicago and tell what they know about the operation of packers' trust in Arkansas. If legal representatives of Arkansas win their case the packers must in all probability abandon their warehouses and depots in Little Rock, Texarkana, Fort Smith, Pine Bluff, Helena, and a dozen other cities and towns in the state. Attorney General Robert L. Rogers and his assistants, J. E. Bradshaw and James H. Stevenson, are in the city in the capacity of collection agents for the state of Arkansas. They have brought suits against Armour & Co., Swift & Co., the Cudahy Packing company, Morris & Co., and the G. H. Hammond company for violating the anti-trust laws of their state. The Arkansas attorneys figure that they can collect a minimum fine of \$200 a day from each of the big packers represented in their state, for six months' violation of the law during the latter part of 1905. This would give them in round numbers \$200,000, or ten times the sum the International Harvester company paid Arkansas for violating the anti-trust laws several months ago.

Secretary Root completed his notable tour of South America when he reached the Washington navy yard last Sunday aboard the United States yacht Sylph. With him were Mrs. Root, their daughter, Miss Edith Root, and Mr. Doyle, Root's private secretary, all of whom accompanied him on the tour. Root's travels occupied nearly thirteen weeks. There was no ceremony in the reception of Secretary Root upon his arrival. The marine guard was not turned out. On account of a naval regulation governing the observance of Sunday, no salute was fired. From what he said it was evident Secretary Root was much gratified by the honor accorded him as a representative of the United States wherever he went in South America. He was greatly impressed by the industrial awakening in that continent. The primary object of Secretary Root's trip was to attend the Pan-American congress. Leaving New York on July fourth aboard the cruiser

Charleston, the first stop was made at San Juan, Porto Rico, whence the Charleston proceeded to Puera, Pernambuco, and Bahia, all in Brazil, and then to Rio de Janeiro, where the congress was in session. Leaving Rio on the Charleston on Aug. 3, he visited Montevideo, and was taken to Buenos Ayres, the capital of the Argentine republic, on a warship of that government. Secretary Root went by rail to Santiago, which had recently been badly damaged by earthquake, and Valparaiso, which suffered more severely than Santiago. He went thence to Callao and Lima, Peru. At Panama Secretary Root left the Charleston and proceeded by rail to Colon, where he boarded the Columbia, which took him to Cartagena, whence he sailed a week ago last Friday.

The state democratic convention in Buffalo, N. Y., nominated William R. Hearst for governor soon after 2 o'clock, September 27, amid scenes of turbulence.

After Hearst's name was presented by W. V. Cook of Albany county Congressman William Sulzer was nominated by Senator George Raines of Monroe county. The Tammany men remained silent. A tumult of enthusiasm seized the convention, lasting fifteen minutes. With the cheers for Hearst there were open threats of delegates to vote the republican state ticket. It was a Tammany boss ruled convention. Lewis Nixon, from Charles F. Murphy's district, was temporary and permanent chairman. Senator T. F. Grady, Murphy's agent, was the chairman of the committee on contested seats, and did Murphy's work there. Bourke Cockran drew up the platform. From first to last Murphy had it all his own way. The legally elected anti-Hearst delegates from twenty districts, 60 votes in all, were thrown out. The entire Queens county delegation, elected by a majority of 3,100 votes, was among them. The convention then completed the ticket in which the nominees for governor, lieutenant governor and secretary of state are the same as the Hearst independence league nominees.

After a night of conferences, of giving and taking, and scheming and argument, with the name of President Roosevelt used always as a lever, Charles E. Hughes, who conducted the legislative insurance investigation, was nominated, September 29, by acclamation as the republican candidate for governor of New York. The nomination of Mr. Hughes brushed away the last vestige of the bushel which had obscured the political light of Representative Herbert Parsons, who leaped into fame a few days ago by relegating ex-Governor Odell to oblivion by a smashing victory at the primaries. Parsons came to Saratoga resolved upon the nomination of Hughes. He was a new, almost unknown, leader, and the old time masters of republican convention machinery scoffed. But Parsons maintained it must be Hughes.

Storm on Southern Coast.

Accurate reports of the destruction caused by the great storm in the neighborhood of Mobile, Ala., place the number of known dead at 102, exclusive of the surmised loss of twenty-three lives by the sinking of the oyster fleet at Cedar Point. Unless some of the fishermen reached the shore alive the death list in the coast district having Mobile as its center will be 125. Comparatively little loss of life is reported in the city. Of the known deaths, thirty-one occurred at and near Coden, twenty-one near Herron bay, fifteen on and around Dauphin island, two at Grand bay, two at Alabama Port and four at Delchamps. The property loss in Mobile and along Mobile bay is placed now at \$8,000,000. In addition to this the destruction of pine trees over an immense area involves a loss of several million dollars to the lumber industry. Mobile itself is rapidly emerging from the confusion caused by the storm. Large gangs of men were kept working all of Sunday in clearing the streets of debris, three of the street car lines have commenced to run for the first time since Wednesday, the confusion at the docks is being repaired rapidly, and business

Secretary Root Home.

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EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

THE COMING DAY.

Very many men who give assent to the most enthusiastic proclamation of the coming of the golden age and the glorious day of better conditions for humanity still have occasionally a feeling of impatience in the slow oncoming of the glorious time of that millennium. The wheels of the chariot of righteousness seem to roll all too slowly.

It does not take very much of study of the history of Christian centuries to appreciate some improved conditions. We know that it is a far cry from the days of Roman slavery to the present situation when the fires of liberty are kindled anew in some land with the coming of every generation, and it is not hard to appreciate the change of condition in the state of women in the pre-Christian civilization and our own. As Ian MacLaren points out, the reward of labor is far different to-day from what it was in the Elizabethan age, and the treatment of animals is much unlike that in the Georgian period. One who takes a long look at our own history will surely appreciate the ways in which public consciousness has grown and Christian forces more than ever prevail.

But then we ask in all, impatience, while it is true that the centuries which are gone have brought all these changes, why is there not to-day the changing order ushering in the Kingdom of God? Some men not only decry the lack of advancement in a distinctly Christian civilization, but are ready to assert that there are very evident signs of retrogression.

This pessimistic outlook upon human affairs is due perhaps first of all to ignorance of actual present day conditions. It is so easy to judge of the world by the local situation. We think of all men as living like those whom we know. It is not easy to lift our vision that we may see so widely as not to have some quarter of our sky blurred by the speck near in our line of vision. That pessimism may come, too, because of our very impatience for the hastening of that day when the forces of sin shall go down to defeat and the righteousness of God shall more than ever prevail in the earth. The processes of growth, for only by growth does the Kingdom come, are not accomplished in a day and some of them continue through long ages.

The pessimistic attitude and the feeling of despair must surely give way before large faith in humanity. In the main, man is good. Human life is beautiful and the passing generations move ever to higher plains of righteousness and true godliness. The surest basis for confidence in the coming day is not merely the fact that man is good, but that his goodness springs from his touch with God. God is ever in his world and through all the long centuries the voice of God has called man upward, the hand of God has set his feet in surer paths.

THE UNITED FORCES.

Ever since the union some months ago of the Presbyterian Church and the Cumberland Presbyterian Church, any statement as to the strength of either body has been of interest. The published reports of the general assembly of the Presbyterian Church contain the statistics of

that church as at present constituted. The statistics of the Cumberland Presbyterians appear in a different table. The chief features of the combined statistics of the two churches are these:

Synods, 51; Presbyteries, 360; ministers, 9,362; churches, 10,987; communicants, 1,204,073; members of S. S.'s, 1,206,907.

The total offerings of the two churches for all purposes during the year was \$21,006,151. The combined forces which resulted from this union of the two church bodies constitute a mighty force which will surely count for great things in the Kingdom of God. The Presbyterians have ever been alive to every good work. In the matter of missionary zeal they are scarcely surpassed. In a quick perception of needs of the Kingdom and in a ready response to the need in effective agencies of service, they are worthy of imitation by many other communions. What promised at first to be a very formidable opposition to the union of the two Presbyterian bodies seems to have subsided into a movement with a very much smaller force, and much less strength. It was at first feared that strong opposition would greatly interfere with the splendid results which will ever flow from a combination of the forces who labor for the coming of the Kingdom. Time and consideration evidently have won the day in many quarters where men felt that the union meant sacrifice of principle and the giving up of what they thought fundamental in the doctrine of the church.

An article in the London Christian World by one who has spent the last twenty-two years in Central China directs attention to Christian missions as a factor in the evolution of the empire, and to the changes of methods called for by the new conditions. China seems to be following in the steps of Japan in her progress toward modern civilization. The writer says:

"Direct evangelization by the missionary, whether by tongue or pen, was the method of the nineteenth century. It proved most effective and is by no means obsolete. A wonderful change has, however, taken place. Churches are springing up all over China. Idolatry has been largely abandoned; throughout the empire temples are being turned into public schools, in which, for the most part, Sunday is observed as a day of rest; there is a widespread feeling that the Christian Scriptures claim and deserve reverent study, and the name of Christ is mentioned with deep respect. Missionaries, whose one ambition it has been to make Christ known to the people, often find themselves honored by the higher officials.

"The present awakening in China is very largely the outcome of the widespread evangelization of the last century; and the multitudes in China are now looking for guidance to the churches in their midst. This indicates that the main work of the missionary must henceforth be to train and guide the Chinese worker. To-day we need fully equipped Chinese pastors and evangelists, schoolmasters and teachers, doctors and nurses. This means thorough training of men or women for the various departments, and this again presupposes a good system of

primary and secondary education for the children."

In an editorial addressed to the "busy business man," the editor of the Burlington Hawk-eye wields his pen mightily on behalf of the religious newspaper and thereby gives good heart to his brother editors of religious weeklies. He says, in part: "There is one other line of mental exploitation which ought not to be neglected. It is in the spiritual realm. Do you take a church paper, or religious journal, either denominational or on the broader plane of general moral and religious discussion and inculcation? If not, you ought to do so. Good publications of this character are cheap in price and valuable in contents and influence. The family reading-circle is incomplete without one or more such publications. The wife needs it; every woman has more or less of moral and spiritual longings. The children need it; their moral natures require the helpful stimulus and encouragement of a higher order of spiritual thinking than is found in the comic supplements of the daily papers and the average drawing from the public library. Even the family that has no church affiliations and no religious training can find it advantageous to have one good religious journal in the house.

"But this article started out to jostle the class of citizens referred to in the first paragraph, the busy man in all callings, the man absorbed all the week in his chosen field of activity. He, especially, needs to 'get out of the rut' of his perpetual thought of toil and gain. The clubhouse, the card-party, the occasional outing on water and land—these, if good in themselves for change and relaxation, do not meet all the requirements of his existence. Man has a three-fold nature, physical, mental and spiritual. The well-rounded man cannot afford to neglect any of them. And, of course, it logically follows he ought to be interested in and identified with moral and religious movements philanthropic and church-work."

Chicago Presbyterians have this week bidden a very reluctant farewell to Rev. Charles Stelzle whom the powers that be have beckoned to come and make his headquarters in New York. Chicago has not only liked Mr. Stelzle, but has retained a more than passing interest, with a large compound of pride, in his unique and successful specialty of church-and-labor reconciliation. He has certainly done a lot of real reconciling in Chicago, albeit conditions here have made results less obvious than elsewhere. The Interior trusts that he may do New York as much good—and more. The Board of Home Missions has proved itself keenly awake to the important timeliness of Mr. Stelzle's enterprise, and in so far as this removal signifies that his department is to be less an adjunct and more a factor in its relation to Home Board organization, we rejoice in the change. And we think Mr. Stelzle can be trusted not to forget the West wherever his office is located.—The Interior.

But if you have found what sin is; if you want sin defeated, pardoned, removed, killed down to its very roots, I know and the whole world can give you another Name.—William Alexander.

Echoes From India's Own Books

The Ramayana III.

By Adelaide Gail Frost

As soon as the whereabouts of Sita were known at once the army of Monkeys were ordered to advance but they came to the barrier of the sea whose waves would not recede at even Ram's command—in his anger and impatience he shot some of his magic arrows into the shining depths of ocean and stirred up the inhabitants of the deep till their molluscous souls quaked and Father Neptune himself, as Ram prepared to dry up the depths with his own fire dart, arose from the coral palaces below and said:

"Air, ether, fire, earth, water, true
To Nature's will, their course pursue;
And I, as ancient laws ordain,
Unfathomable must still remain."

—Griffith.

A Vanar chief, son of the architect of the gods, bridged the strait so some "hundred thousand billions" could pass over to the island. Ram went over on the back of the wind-god's offspring, Hanuman. Fierce was the battle about the City of Rawan, at one time his giants were so hard pressed that they called in a ferocious monster with an unpronounceable name, a brother of Rawan to assist. Brahma had decreed that he should sleep for six months at a time and then wake only for a day that all creation might not be devoured! He awakened up hungry and made things lively, throwing thousands of the monkey army into his mouth and only the fortunate ones who

escaped through his nostrils or ears were saved from his appetite. However, a shot from one of Ram's crescent headed arrow severed the monster's head which fell into the sea with a splash that crushed the creatures of the deep! Of course Ram was victorious at last and in single combat killed Rawan with an arrow made by Brahma himself. As the king of demons fell, heavenly music filled the air and the celestial flower shower was turned on again. Another king was installed, Sita was borne forth in a screened litter and presented to her victorious lord. The monkeys who had so aided in her release with their own proverbial curiosity pressed near to see her but "attendants rudely drove them back." But Ram said very beautifully:

"She, my queen who long hath lain
In prison, racked with care and pain,
May cease awhile her face to hide,
For is not Rama by her side?"

But the dramatic scene one would expect of eager embrace when Sita was restored was most disappointing. He "coldly repulsed" her and told her it was not love for her but only in vindication of his own honor that he had made these endeavors to regain her. He seems to have forgotten all his poetical moans and groans and love songs while he searched. Crushed, indeed, is Sita by this reception for her heart is full of

longing. She requests Lakshman to erect a funeral pyre and when it was lighted the virtuous queen entered the flames, but Brahma fortunately appeared, revealed to Ram that he (Ram) was Vishnu incarnate and that Sita was pure and worthy and the god of fire restored her to her husband, who joyfully received her. Then they flew in the sky-chariot back to Ayodhya, where Bharat received them and welcomed them. But poor Sita's trials were not over for when the people of Ayodhya mocked at Ram for taking her back he decided to voluntarily lose her in the forest again. This "bitter duty" was assigned to the faithful Lakshman and there in the forest, attended by holy women in Valmiki's hermitage, she gave birth to twin sons, Kusa and Lava. Valmiki composed the Ramayana and taught the sons of Ram to recite it and it came about that they were permitted to recite this poem before their father who received them but he demanded that Sita come forth and assert her innocence. This was too much; she asked instead that the god of earth receive her and she was accordingly swallowed up descending into Hades on a throne with the shower bouquet again. This story did not "come out well" enough and another poet makes them "live happily forever afterwards," but not so Valmiki. Ram was finally translated to heaven as Vishnu and was lost in the "eternal ether."

This account of the story of the Ramayana is much abridged and adapted from J. C. Oman's "The Great Indian Epics."

HERE AND THERE.

Dr. Daniel K. Pearsons of Chicago, the remarkable benefactor of small colleges, has passed his 86th birthday.

Bertha Krupp, Germany's richest heiress, has spent only \$250 on her trousseau. She marries for love and she attires herself in simple raiment. Admirable!

The building at Belmont, Wis., once used as the territorial capital, is now used as a cow stable. Rev. Jenkin Lloyd Jones of Chicago is trying to induce Wisconsinians to be more regardful of a precious if not beautiful relic.

Alexander Muir, the author of Canada's popular patriotic song, "The Maple Leaf Forever," died recently in Toronto. Although the profits from the sale of this song have been very large, the author's only financial return from it was some four dollars, and the publication of the first edition cost him thirty dollars.

Swedish Methodism mourns the loss of one of its founders, the Rev. Victor Witting of Quincy, Mass., who came to this country when there was but one Swedish church in the United States. He was for many years editor of "Sande-budet," the first Swedish Methodist paper ever published, and filled other important

positions in the Swedish church. He was born in 1825.

Rev. Dr. Crawford Jackson of Atlanta, Ga., has recently been to New Orleans, La., in the interest of forming a Juvenile Protective association in that state. Dr. Jackson is chairman of the Central committee of this association in Atlanta, and has formed branches of this work in nine Southern states, with the result that more than 1,000 delinquent children have been found and put into training which shall tend to make them eventually good citizens.

It is usually estimated that there are from 2,000 to 2,500 American students in Paris, mostly in the schools of art; and those best informed believe that even the larger number is below the actual fact. The real number, whatever it is, is likely to be larger each year rather than smaller, and American Christians have awakened to the fact that these young people are without the religious safeguards and helps which were theirs in the homeland. English, Scotch and American residents have their various churches; but the students of Paris are not "residents," and as a rule are not able to support a church in or near the quarters where their studies and purses require them to live. Rev. Dr. Charles Wood of Philadelphia, during a six months' stay in Paris, some years since,

undertook to minister to the wants of this peculiar field, and upon his return to our country organized a work whose site should be in the center of the student world, the Latin quarter. This work was put then in charge of Rev. Sylvester W. Beach, but he has recently been called back to a pastorate at Princeton, N. J., and it is now in charge of Rev. Ernest W. Shurtleff, who has been for some years pastor of the American church at Frankfurt, Germany. Mr. Beach, whose address is 26 Liberty place, Princeton, continues his interest in the work and will distribute information relating to it and receive contributions toward its support.—The Interior.

Dr. H. O. Breeden has resigned the pastorate of the Central Church in Des Moines, Iowa. His resignation will take effect January 1. He will give his time to evangelistic work.

The editor of one of Japan's large newspapers pays this tribute to Christianity: "Look all over Japan. Our more than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Christ."

Rome in China

By W. R. Hunt

At the risk of being influenced by the "bias of class," we are compelled to make some statement as to the real perils which are threatening the church in China through the arrogant religious and political aggressions of the Romanists. A religious crisis is upon us. In his book, "Overland from China," Mr. A. R. Colquhoun says: "The blood of the martyrs is in China the seed of French aggrandisement. France uses the missionaries and the native Christians as agents-provocateurs, and outrages and martyrdoms are her political harvest." Dr. Arthur Smith says: "We have no means of knowing upon what theory the Catholic church proceeds, except by her practice, which is sufficiently well known. Every Catholic headquarter is served by able Chinese, some of whom are expert in yamen affairs, and act as lawyers for whoever has a case on hand." Dr. W. A. P. Martin writes: "France, it is known, arrogates to herself a protectorate over Catholic missions in China as well as in Turkey. Efforts have also been made to open direct relations between the empire and the Holy See, the latter replacing France, in taking cognizance of the claims and grievances of its adherents." These statements from the most eminent authorities are weighty and bear investigation. Nor is this conviction of recent birth. It dates back to the earliest Jesuit missions in the thirteenth century. It is sealed in the proportion of the responsibility of the Romanists in precipitating the terrible collision between the Boxers and all western aliens.

For six hundred years the Romanists have had missions in China. Under Ricci, in the seventeenth century, they had great influence at the Court. Of late years their avarice has secured for them extraordinary political influence. Through the steady pressure of the French Chargé d'Affaires, "official status" has been granted to the ecclesiastics of the Roman Catholic hierarchy. This means that their bishops and clergy have vested in them official powers and rank corresponding with viceroys and governors.

It is an outrage which could not be tolerated in any nation which can dare to have any respect for itself. The Emperor Kang Hi fought this question hard. He disputed it with the Pontiffs at the risk of war. Ever since, the Chinese have nursed an awful race hatred against the French. In edicts and official memorandums from the court have been repeated these words: "The foreign missionary is not an official, and cannot interfere in public affairs."

The disastrous effect of these political tactics upon the influence of Christianity is difficult to imagine. It has created a war of missions. The usurpation of this foreign-backed power by the arena of bullying in China is causing feuds and riots over the land. Whole communities among the baser classes are being drawn into this Romanising coterie. Lured into the belief that their cards of membership lend to them the temporal power of the "church emperor" — the Pope — native force, cunning, intrigue and rebelliousness is toned up to a high pitch indeed. This is the peril which threatens even in the near future to bring about a convulsion compared with which all other religious and political commotions in China may be as child's play.

With reference to all this should be understood the attitude of the Protestant missions. An official communication from the bishop of the Anglican communion in China thus stated their case to its representatives in Peking: "We have no wish to complicate our spiritual responsibilities by the assumption of political rights and duties such as have been conceded to the Roman Catholic hierarchy."

Nearly a million followers of the Jesuits represent the "baptised paganism" of Rome, with all its ritual in incense, candles, rosaries, images, holy water, indulgences and systems of merit. Its services are secret, and its prayers — like its sister faith, Buddhism — all in a foreign tongue. With the Mohammedan religionists included, there are millions of Chinese who

today offer mysterious prayers in Latin, Sanscrit and Arabic. On a Catholic altar in Shanghai the Dragon and Cross are united. Think of what it means to the delicate isolation and exclusiveness of Chinese girls who have to submit to auricular confession, and tell out all the secret thoughts of their hearts to a foreign priest. There is a striking affinity between the Catholic adoration of the saints and the worship among the Buddhists of the "god of hell" and the good luck of keeping up his birthday.

Romanism is sounding its own death knell in China. As stated by one of the most venerable missionaries in China: "The Jesuits were first tolerated by edict, secondly, they were given official status by treaty compact, thirdly, there is a systematic attempt to crush them by mob violence." In the face of all these clenched antagonisms the Protestant missions are not dismayed, rather are they nerved for greater effort, and seasoned for larger heroisms than have ever been demanded of its churches. So recently passing through the anguish of its first tribulations, the church in China is baptised into its life of death to the world, and is in deepest earnest in craving the prayers of all the churches, that it may be established in "the faith once for all delivered to the saints." Threatened by the frantic efforts of a dying but fierce paganism, oppressed by the fascinating and misleading allurements of another apostasy, hated by the scribes and pharisees of the schools, denounced by the court as the offscouring of the streets, annoyed by the gathering vultures of secret societies, racked with political perils, and criticised by her own household of faith, the church in China is still lifting its eye and heart to the great Head of the Church; knowing that the "dragon" and the "scarlet woman," drunk with the blood of the martyrs of Jesus, shall finally be cast out, and that "ROME SHALL PERISH! write that word

In the blood that she hath spilt:

Perish hopeless and abhorred,

Deep in ruin as in guilt."

NEW BOOKS.

Breakers Ahead. By A. Maynard Barbour. Published by J. B. Lippincott Co. 334 pp. Price \$1.50.

An enforced marriage, a hasty and cruel desertion, form the background for a life of apprehension and fear. So successfully did the hero hide his secret that his closest friend and daily companion for ten years knew nothing of it. Believing himself free he married again, but was startled soon after by the declaration of his wife that if ever she found that he had kept from her what she had a right to know—he would never have opportunity to deceive her again. Quite different were the words of her daughter, who said no one could ever turn me from you. "I would stand by you if the whole world turned against you. It might be doubtful which side mamma would take, but there would not be any doubt where I'd be. You know I would believe you meant to do right." The rigid adherence of the wife to what she had announced as her rule of life, and the tender confidence and steadfast devotion of her daughter are finely portrayed by the author and while the reader cannot

excuse the perversity of mind and temper which led the hero into such complications, there is always a hope that all may come out right, in spite of the words, "Whatsoever a man soweth that shall he also reap." Every chapter is full of activity and life to the end when he says: "I have lost."

Off the Rocks. By Wilfred T. Grenfell. With introduction by Henry Van Dyke. Published by Sunday School Times Co. Philadelphia. 203 pp. Price \$1.00.

Stories of the deep sea Fisher folk of Labrador. This is a book of 13 chapters, each complete in itself and each telling a story of bravery and endurance in the Master's name and often desiring no reward but the Master's approval and the commendation "Inasmuch as ye have done it unto one the least of these ye have done it unto me." The writer of the introduction well says: "You who feel that religion is just as real as Nature, just as real as humanity, and that brave adventures may be achieved in the name of Christ—this book is for you." And by such it will be warmly welcomed.

LITERARY NOTE.

The Macmillan company is publishing this week a new volume of short stories by Jack London, with the title "Moon-Face"; an illustrated book of description entitled "A Wanderer in London," by E. V. Lucas, the biographer of Lamb and author of "A Wanderer in Holland"; a new edition of Dr. George Birbeck Hill's "Harvard College by an Oxonian"; a treatise on economical science, by Professor Irving Fisher of Yale University, entitled "The Nature of Capital and Income"; "Yorkshire Dales and Fells," painted and described by Gordon Home; "Readings on the Inferno of Dante" (two volumes), by W. W. Vernon; "Stonehenge and Other British Stone Monuments," by Sir Norman Lockyer; a Geography of the State of Washington, in the series of Supplements edited by Dr. Ralph W. Tarr and Dr. Chas. A. McMurtry; and "Exposition in Class Room Practice," by Theodore C. Mitchell and Professor George R. Carpenter.

No punishment is more severe than when sin makes up the punishment of sin.—Augustine.

CHRISTIAN CENTURY PULPIT

Sons of God,

Therefore Brothers



No other term more completely pictures the relationship of the followers of God than the term family. This implies the sympathy of brothers one for the other. Sectarianism and sectionalism have almost lost sight or hope of the thought. But the star of this brotherhood is rising in both national and religious skies. If we are brothers we must act like it. In the times of the apostles the sectarians tried hard to find excuses to get away from Christ and his teaching. Most sectarians now are trying hard and laboriously and in the spirit of Christ to get back to Christ and his gospel. The thought of brotherhood is large and luminous on our sky. In this commercial age we are beginning to ask seriously and justly if a Christian is worth a million what will he do with it if he loves the family of Christ? None but a brother's lips are fit to answer the question.

In the mad rush of commercialism we are prone to forget that we are to sustain the relations of brothers. Let me tell you of a very interesting and beautiful story that recently appeared in one of our popular magazines. The story gathers around a New York physician and surgeon. He had been so infatuated with the art of his profession that he was little more than a piece of fine machinery. One of his great admirers thus described him: "He has a few friends, but a host of enemies and admirers. I never saw a man accomplish so much in a given time. As an operator he has no superior in New York. Did you ever watch his hands during an operation? It is beautiful. They never stop, never fumble, they never do anything that is not necessary. It's simply beautiful. He never misses a single detail and works harder than any two people in the institution. He is a marvel, and yet there is something about him that is almost 'uncanny!'"

They brought to this great but "uncanny" surgeon a locomotive engineer with his "throttle arm" crushed. Professionalism had dethroned sympathy. The surgeon told him that to save his life his arm must be amputated. This was all he had to give him. As the engineer wanted to save both his arm and life for his family and his loved profession he earnestly protested and refused to have it done. As the surgeon coldly walked away he told him he would then leave him while he came to his senses and decided whether he would allow the operation or die. Talking the matter over with his sister the surgeon told her of his experience and harshly criticised his suffering patient for his foolish and sentimental "whim" for not allowing operation. He showed no sign of sympathy for his patient who amidst his suffering was so tenaciously holding on to the hope of saving his arm and his life both. He told her that he had not tried to persuade the engineer to let him operate nor

to explain the reasons for it. He left him like an ox would leave him. Then the sympathetic sister with a woman's heart pleaded with her brother, not as a surgeon but as a man, to do his utmost as a man for his unfortunate brother. The surgeon granted her request just in time to save the engineer's life, for blood poison had set in, making the operation much more severe than if it had been done at first. But in performing the operation he scratched his finger and was himself poisoned. In a few short days his skilled hand was wrecked and its cunning touch was stolen. The old hope and joy of his profession were turned to ashes. He now understood the needs of the engineer in his own case where his skilled hand was not all he needed. He now told his sister of his ruined hopes and the anguish of his vanished prospects as they fled with his lost skill. He called his sister and said: "Floy, it's the grandest game in the world. Nothing compares with it. It beats war. It is the joy of the expert who knows his work and loves it. Just to look about you and see your assistants ready, waiting each in his place, each with his part to play, like regulars in gun drill. Not a word, not a hitch, only the clip, clip, clip of the forceps, or the low call, 'sponge.' Oh, Floy, it's beautiful to see the ligature tighten and sink home—to see the tied vessel throb, throb, throb and to know it will never slip and bleed, to know it is closed forever. And then to know I can never operate again—just when I had made a name and a place for myself in the world. Oh, Floy, it's hard, it's hard."

When the nurse returned in a few minutes she did not understand, but she saw her patient sleeping peacefully and beside his bed sat his sister, who also was sleeping, but upon her face there played the light of a fadeless joy and sympathy that told she had fought a valiant fight and won. Her brother was now less of a surgeon, but more of a brother and man. He had lost his art but had saved the artist. The mere machine was broken, but sympathy had regained her abdicated throne.

In every day life this story finds expression in the intense passion of commercial and professional life. How often has commercialism and sectarianism robbed a man of his humanity till a brother's life was worth no more than that of a flea. Some time ago I visited a large factory in Troy, N. Y., that was used for manufacturing shirts and collars and cuffs. With keen interest and profit I watched the buttonhole machine. Each machine both cut and stitched the buttonhole. As the tiny steel fingers moved so deftly and swiftly around each buttonhole doing the work of dozens of

men, I said to my friend with me, "That is almost human, isn't it?" Almost human! Yes, but how vast and inexplicable the chasm that separates the two! The "almost human" machine can do about all that human hands can do and do it quicker and better. But who will go to a mere machine for sympathy and advice in any hour of need as in the case of the engineer. No genius has ever lived that could make a machine that can or will express human sympathy. Oh, the danger of making this human body a mere machine, "almost human." This old world needs good machinery, but woe be to us, when we make it out of human bodies. When the machine is a bigger thing than the machinist. The world has received its only uplifts from men who are more than "almost human." They were men who proved they were sons of God by acting like brothers. The man must be more and larger than his profession or machine before he is the son of God or a real man.

(From a sermon preached in the First Christian church, Brooklyn, N. Y., by the pastor, M. E. Harlan.)

SHANGHAI NOTES.

James Ware.

On Tuesday, June 26th, occurred the Dragon Festival, one of the greatest Chinese holidays. Gaily decorated boats representing a Chinese dragon are to be seen this day upon all the rivers and canals throughout the country. These boats are propelled by some forty oars, accompanied by the blowing of trumpets and the beating of drums. At night time the streets are paraded by bands of men carrying silk dragons about sixty feet in length, some of which are brightly illuminated. They are made to perform all kinds of grotesque movements and are followed by immense crowds.

This is a religious feast in honor of the dragon spirit which is supposed to control all the rivers and who takes charge of all the unfortunates who happen to die of drowning.

On this day an entirely different service took place in our Shanghai church where I had the pleasure of baptizing thirteen young women from the Rescue Home. Although they were from widely different classes of society, all alike were well educated. It would have been a revelation to the home churches could they have seen these girls arise one after another and give an intelligent reason for their becoming Christians.

Each has changed her name to correspond with her new aspirations which have dawned with the new life. For the first time they are beginning to understand the meaning of the word "Love." This is indeed a revelation to them and consequently the affection they bear toward each other and toward their teachers is remarkable.—Cent. China Christian.

Christian Pioneers---John Henry

Among the pioneer proclaimers of the "ancient gospel" on the Western Reserve in Ohio none gained such distinction and celebrity in so short a time as John Henry of Anstintown. He was of Irish descent, but he was born October 1, 1797, in Washington county, Pennsylvania, and not far away from the place whence in 1809 Thomas Campbell issued his famous, if not immortal, "Declaration and Address." He died May 1, 1844, in Anstintown and his body lies near the church where in 1828 he became a charter member. He was one among ten thousand men who would never be mistaken for any other, so clean and clear-cut was his personality. In person he was six feet two inches in height, rather spare, with sandy complexion and sharp features, quick in speech and movement, and when he walked he planted his feet with a tread which showed the firmness of the man. In disposition he was cheerful, at times almost to levity, very sociable, kind-hearted, and with a wit like a polished rapier, he did what his hand found to do with his might. In intellect he was as strong as in physical power, but uncultured by either school or college. The religious influences which surrounded him in his childhood were Presbyterian. When the Christian Baptist appeared his penetrating mind soon grasped the great principles it unfolded. He had a taste for history, but his reading for many of his manhood years was mostly the Bible and the Christian Baptist. He had a memory "as capacious as the Mediterranean." He read the Bible and studied it and but little else except church history. With scarcely a slip he could repeat the chapters and verses of the Bible from Genesis to Revelation. His sermons were largely historic recitals of the life and work of Christ and the preaching of the apostles, with historic illustrations from the Old Testament, delivered in so fresh, forcible and fluent a style that, as a speaker, few equaled him in instructive and entertaining discourses. His speech abounded in fine tropes, especially in metaphors; and not infrequently he arose to a point of diction equaled only by the finest orators. He was also "a son of immortal song" and he and William Hayden were the songsters for the great multitudes as they gathered in house or grove. He was baptized by Adamson Bentley in February, 1828. His ministry of the Word of God began immediately on his conversion. Straightway he began to preach Christ and in the sixteen years of his ministry his fame had spanned the continent. In all that constitutes brilliancy, dash and boldness he was a very hero. He was bold, brave, fearless, cheerful and animated. He was the life of society, yet humble, generous and of unfeigned faith. He had great power, tremendous force, mighty and eloquent in the Scriptures, and he "hewed Agag in pieces and slew kings in the day of his wrath." His was the motion which put the Mahoning association in its grave and brought forth as from the dead the old-fashioned "yearly meetings" of the Western Reserve. His work as a preacher is interwoven with the ground-work of the Reformation. He was the man of one book. The Bible was his storehouse, his treasury, his armory, his exhaustless fountain. He read it at morning, noon and night, and what he read he

remembered. He could repeat it by chapters and by books. "It was his book of history, of archaeology, of travels, of biography, of incident, event and anecdote, of moral power and religious persuasion. There was nothing in society for which he found not a counterpart in that Daguerrean gallery of all truth, all duty, all motives." His was a brief but brilliant career. There was great lamentation in all the churches when he died. A deep, sad, silent grief filled the hearts of the disciples as they heard that his life's work was done. Alexander Campbell said of him when the news of his death reached Bethany: "A great man has fallen in our Israel. John Henry as a preacher of a particular order of preachers had no equal—no superior. He was not only mighty in the Scriptures as a preacher and teacher, but was also eminently exemplary in the social virtues of Christianity. His praise is in all the churches of the Western Reserve and circumjacent country. His labors in the cause of reformation were very considerable. His useful life will long be remembered." Blessed man! Blessed memory!

"The rest, the recreation he would choose

Be his abiding! Long has he served
And greatly—aye, and greatly let us use
Our grief, and yield him nobly as deserved."

F. M. Green.

Akron, Ohio.

THE PROGRAM OF THE BUFFALO CONVENTION.

Much has been said about the physical beauties of the city of Buffalo and the might and majesty of Niagara Falls. While these may contribute to the profit of a visit to our National Convention, the real profit, however, must be found in the program. In this particular the Buffalo Convention offers a rare attraction. The program for this year is the peer of any of its great predecessors. It insures a rare intellectual and spiritual uplift. The men and women who are to speak on this occasion are all specialists, who have learned the secret of success in the Lord's work, and who are abundantly endowed to feed our minds and set our hearts aflame with the fire of a holy enthusiasm.

As a people, we are engaged in a great work, in enterprises that are world-wide in their influences and age-lasting in their endurance. Every member of our great Brotherhood should know about the plans, purposes, and conquest of our united effort to bring in the universal reign of Christ. If all our brethren were fully informed about our triumphs at home and abroad, they would begin to experience the real joy of Christian service, and all our work, missionary, educational, and benevolent would feel the impulse of divine optimism. The program of our coming convention will carry us to the Mount of vision where we may behold our Lord in the midst of His loyal followers as He triumphantly leads on to victory. It will take us into the sweetest and most intimate fellowship with Him for it will, as to His "friends," uncover to us the secret yearning of His great heart over a lost and ruined world.

Then the fellowship of this occasion will be one of the rare treats of a lifetime. The great religious activities in

which we are engaged are borne forward under the leadership of some of the noblest men and women of God in the religious world. They are of the purest character, the largest vision, the deepest consecration to God and humanity. Who can measure the value of a personal acquaintance with these men and women whose lives have been so richly fruitful? To meet them face to face and mingle with them in sympathetic fellowship is to secure for ourselves a fuller, richer appreciation of them and the appeals they bring to our hearts and to place ourselves in touch with a heroic band of the friends of Christ and humanity. To look into the faces of the battle-scarred soldiers of the cross from the firing line far out on the frontier of heathen darkness, to hear the messages of these men and women who have laid all upon the altar of service will be a holy benediction. Then to sit down with the multitudes as they gather in loving memory around the Lord's table will remove all feeling of isolation and will make more real the brotherhood we have in the church of Christ. The sense of partnership we have in Christ with an almost countless multitude of sainted spirits, both in heaven and upon earth, will gird us with strength to climb to the very summit of Christian service and experience. We owe it to ourselves to go to the Buffalo Convention that we may rejoice in the splendid victories of the year, that we may receive new courage for the larger service through our sense of partnership with a multitude of the choicest spirits in the religious world, that from its lofty summit we may view the thrilling magnitude of the work into which our God has called us, that we may be brought into the most intimate nearness to the heart of our Savior as He opens to us His glorious will.

Jas. H. Mohorter,
St. Louis, Mo.

CHILDREN'S DAY FOR HOME MISSIONS.

About 800 Sunday schools observed it during the present missionary year, and sent us more than ten thousand dollars for American evangelization. This is a splendid gain. We hope that 1,200 schools will observe it this year, and send us fifteen thousand dollars.

The day generally observed is November 25th, but many schools select other days. Some use our new exercise—Soldiers of the Cross—and take the offering on the day of the autumn rally in the Sunday schools.

Our program and exercise are the best we have ever provided. Send for them. Observe a day in your Sunday schools for home missions. Make it a big day. Send for our exercise. It will cost you nothing.

American Christian Missionary Society.
Y. M. C. A. Bldg., Cincinnati, O.

Sooner or later all losses will be known. How you are living, whether or not you pray, the secret carelessness, the buried sin—the day is coming, far sooner than you think, when that shall not be a secret any more. Sudden temptation comes, or change of circumstances; a call, or a crisis perhaps, or if not these, eternity; and all that we have made of common days, and all the sappings of principle we shrouded, will be written out so that he that runs may read.—G. H. Morrison.

THE PROGRAM.

Outline of the Program of The American Christian Missionary Society for the National Convention, Buffalo, N. Y., October 12-18, 1906.

All meetings of the American Christian Missionary Society to be held in Convention Hall. **Saturday Oct. 13**—2:30 p. m.—General board meeting of A. C. M. S. Program supplied by R. H. Waggoner, National Superintendent. **Sunday, Oct. 14**—11:00 a. m.—Preaching in all offered pulpits. All preachers are requested to preach missionary sermons. 3:00 p. m.—Union communion service. Convention Hall and nearby churches if necessary. S. M. Cooper and R. H. Miller, presiding. 7:30 p. m.—Preaching in all offered pulpits. **Monday, Oct. 15**—Sessions of the Foreign Christian Missionary Society. **Tuesday, Oct. 16**—The American Christian Missionary Society, S. M. Cooper, presiding. 9:30 a. m.—Prayer and praise service. Appointment of committees. Report of Board of Church Extension. Report of statistician. Report of Acting Board of American Christian Missionary Society. Report of standing committee on evangelism. Address—"God's Purpose and Plan in Home Missions," E. F. Daugherty, Wabash, Ind. Introduction of home missionaries, by Geo. B. Ranshaw, Field, Secretary. Address—"Higher Ideals in Christian Stewardship," by H. D. Smith, Hopkinsville, Ky. Adjournment. 2:30 p. m.—Song and praise service. 2:45 p. m.—Ministerial relief, report by A. L. Orcutt. Address—"The Oughtness of Ministerial Relief," by C. J. Tannar, Detroit, Mich. Address—"Evangelism," by J. P. Lichtenberger, New York City. Business session. Adjournment. 7:30—Song and prayer service. 8:00—Church Extension address, "Loyalty to the Loyal," C. S. Medbury, Des Moines, Ia. 8:40—Address by president of the American Christian Missionary Society, S. M. Cooper. Adjournment. **Wednesday, Oct. 17**—9:30 a. m.—Prayer and praise service. Address, "The Challenge of the Canadian Northwest," by Alex McMillan, Winnipeg, Man. Address, "The Greatest Mission Field in the World," S. T. Willis, New York City. Business session. Address, "The America of the Future and Our Contribution to It," by W. H. Sheffer, Memphis, Tenn. Final Adjournment. **Wednesday, Oct. 17**—Afternoon and night sessions by the affiliated interests. **Thursday, Oct. 18**—Excursion and outings.

PROGRAM

Of the Annual Convention of the Foreign Christian Missionary Society, Buffalo, New York.

Monday Morning, October 15.

9:30, Prayer and Praise, led by Miner Lee Bates; 9:45, appointment of committees; 10:00, annual reports; 10:30, address, "The Lord Working with Them," Wallace Tharp; 10:45, address, "Our New Responsibilities," H. A. Denton; 11:00, introduction of missionaries; 12:00, adjournment.

Monday Afternoon, October 15.

2:30, Devotional exercises, led by Amos Tovell; 2:40, reports of committees; 3:20, address, "Enlargement Through Service," R. F. Thrapp; 3:35, address, "The Missionary Bump," C. J. Armstrong; 3:50, symposium on "Taking the Offering," led by F. M. Rains.

Monday Night, October 15.

7:30, Song and Prayer service, led by

A. D. Harmon; 8:00, address, "Grounds for Encouragement," W. W. Sniff; 8:15, address, "Christ, the Inspiration of Missions," W. F. Turner; 8:30, address, "The Dignity of the Missionary's Enterprise," J. A. Lord.

Affiliated Interests of the American Christian Missionary Society.
Wednesday, 17th.

S. M. Cooper, president, presiding. 1:45-2:00—Opening exercises, music, devotionals. 2:00-2:45—The National Bible School Association. 2:45-3:00—The National Benevolent Association, report. 3:00-4:00—American Christian Educational Society. 4:00—Business Men's Association of the Christian Church.

Wednesday, 17th.

S. M. Cooper, presiding. 7:30-8:00—Music, devotionals. 8:00-8:45—The National Benevolent Association, address. 8:45—Centennial committee.

Thursday, 18th.

Day of excursions, outings and sight seeing.

PRELIMINARY ANNOUNCEMENT

Convention of the Religious Education Association.

The fourth great convention of the Religious Education Association will be held in Rochester, New York, February 5-7. Since its organization in Chicago in 1903 this Association has carried on its work of promoting religious and moral education and stimulating the improvement of their agencies. It has held three great conventions, a number of local conferences, published three large volumes and now issues a journal.

Its members, together with all that increasing number who are interested in religious education and who are awake to

the necessity of training the young in right moral thinking, are looking forward with great expectations to the Rochester convention. That none will be disappointed seems probable when the topics announced are considered, together with the wealth of great names at the command of the Association.

The plan of the Rochester convention contemplates a general session each morning and evening, while the different departments of the Association will hold their meetings in the afternoons.

EMPIRE STATE LETTER.

The brethren of the whole state join with Buffalo in inviting the brotherhood to our International Missionary Convention. To have you within our borders is a privilege that we prize. You will do us much good. The fellowship of your presence will encourage us. We are comparatively few in number in the limitless field of the Empire State, and our efforts will be greatly aided by the impression that a large missionary gathering will make upon the people of the East. They will be forced to see that we are a great people.

It is a mistake to suppose that the people of the East are not responsive to our plea; for our growth in New York state will average up well with that reported for the whole country. New York city alone made a net increase of 14.6 per cent this year.

The most that we can do for you in this convention is to convince you of the unlimited field which the east presents. We cannot show large numbers, but we can show a steady growth and a solid front for all the missionary enterprises of our people. And we want you to understand that New York and Massachu-

(Continued on page 892.)

CENTENNIAL CHURCH BUILDING.

The increasing activities of our churches and the successful accomplishment of their great purposes during the approach to the celebration of our centennial in Pittsburg in 1909 will be marked by no one thing more than by the number of new church houses erected.

Of those congregations which have already taken up the task of such an enterprise is the church in Liberty, Mo., where Robert G. Frank is minister.

There is here shown a perspective view of the new edifice. This is what

is known as a one-story church house. It has a tastefully finished auditorium with the pulpit in the corner and a corresponding arrangement of pews. The auditorium will seat four hundred and fifty persons. The Sunday school rooms are modern in appointment and may be used in combination with the auditorium, thus giving a total seating capacity of nine hundred sittings. The basement is finished and arranged to adequately meet the needs of the church in its social life. The building is built of stone and will cost when completed eighteen thousand dollars.

Geo. W. Kramer, Architect.
No. 1 Madison Ave., New York City.



Christian Church, Liberty, Mo.

Union Meeting in Monroe, Wisconsin

The great Scoville union revival in Monroe, Wisconsin, came to a close on the 10th of September. A greater victory was never won against conditions apparently insurmountable, and it is doubtful if another man in the United States could have succeeded as did Charles Reign Scoville. I do not say that there are not other Evangelists who are just as consecrated and able as Scoville, but I doubt if there can be found another man possessing the peculiar personal qualities to carry by storm a position that to all appearances seemed invulnerable. From a spiritual standpoint Monroe has for many years been completely overwhelmed with worldliness. The influence of twenty-six saloons and a brewery, to a great extent, has dominated the city. Open violation of both local and state laws has not only been tolerated, but approved by the majority of the city council.

Dancing and card functions have constituted the spirit that caught in its intoxicating whirl, not only the people of the world, but many inside the churches.

The thought of God was a dream, and his holy name was, perhaps, oftener used in derision by the lips of the profane, than in holy reverence from the lips of professed Christians.

The prayer meetings in a majority of instances had become a cold and powerless form.

No additions to the churches worth mentioning.

Such was the general condition obtaining when the recent union meetings were inaugurated.

It was a forlorn hope. The churches were at peace, because they didn't have vitality enough to fight among themselves. Would to God that all the churches might be brought to the same state in some way. I do not believe that it was possible for any one church to have conducted a revival that would have created more than a ripple.

Five churches united in the movement as follows: Methodist, United Brethren, English Lutheran, German Evangelical and the Union Church in Christ.

The Armory that seated about 1,500 people was hired for a term of four weeks, it being the largest auditorium in the city.

Many church people shook their heads and said, "What folly; when one of the churches would accommodate all that would attend a religious meeting."

Others said, "You can't get sixty converts in six months."

Brother Scoville and De Loss Smith came and opened a campaign that, at the last was reinforced by Brother and Sister Kendall. A splendid chorus of one hundred voices assisted by two pianos, half dozen violins, viola, base viol, flute and mandolins, furnished some of the grandest music Monroe ever heard. For about a week Scoville preached the straight gospel without giving an invitation, and then he opened the door and fifty-one souls responded.

Thus the meetings continued for five weeks, at the end of which time four hundred and sixty-one souls had stepped out for Christ, and the city and the adjacent country for miles had received a spiritual uplift that will bless for ages to come. The Armory was well filled at the start, and the interest and the crowds continued to grow until the last

Sunday night, when hundreds could only stand on the outside of the building and catch what they could through the open windows and doors. The free will offerings at the close was a telling mark of the deep interest of the people. It goes without saying that the hosts of sin, including the saloons, are furious.

All sorts of lies have been started by the saloon elements about Scoville and the meetings, but, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

We thank God, and rejoice that he sent us Charles Reign Scoville, and his consecrated helpers, De Loss Smith and the Kendalls. May the blessings of God be with them wherever they may go, in the great battle for the establishment of his Kingdom.

J. H. Berkey,

Pastor "Union Church in Christ."

FROM THE EVANGELIST.

I have received many letters from nearly all directions inquiring as to my opinion of the union meetings, and these have come from both evangelists and pastors, and I wish to add a word to the report of Brother Berkey, who is a pastor of the Union Church of Christ at Monroe, and through whom I was invited to conduct the union meetings in that city.

This union church was established by the Christian Church and Baptist church of that town, going together a few years ago. At that time, each congregation had a mere handful of members, and the Baptists had no property. The union gave them about sixty members, and also gave them quite a Sunday school, and while the baptistry was out of repair, no water having been in it for many months, there was nothing strange about this, for Brother Berkey's report shows plainly the fact that the spiritual tide had gone out.

Personally, I feel that I have verified the passage of Scripture, "Upon this Rock I will build my church, and the Gates of Hell shall not prevail against it." If there is any town of four thousand inhabitants this side of Hell that needed the gospel any worse than Monroe, I have never seen it. I am sure my brethren will not misunderstand me. I am not in the habit of speaking of cities in this way, as you all well know. This town with its brewery, and twenty-six saloons was not like the hen that gathers her chickens under her wings to save them, but like a vulture devouring them. What a mighty contrast between the Savior weeping over Jerusalem and the rum power gloating over Monroe.

Brother Berkey's report names the five churches united in the meeting. It would be well to say two of these churches were very small, and the combined membership of the five would not give as many Christians as I have had in one single congregation of our own brotherhood. Also the churches of Monroe were weak. This victory gained through union makes me more enthusiastic and desire Christian union more than ever before. I have had a taste. I have seen the arm of the Lord upraised by the united churches and even if those forces appeared to be few in number, we found that "In union there was strength." I, too, pray that they may be won, and that not for selfish interests, but for the salvation of the world; not for denom-

national pre-eminence but in all things for his pre-eminence; for the coming of the Kingdom.

If the churches of America were united, all the ends of the earth would be praising him in this generation, the union of all the Christian forces of the city, together with consecrated earnestness of the pastors united in one purpose; the fact that all the Christian merchants, and all the country people, bankers and business men, and Christian clerks, and stenographers, and greater still the papers backing these meetings, means more than these lines can tell.

Somebody is saying, "What about the preaching?" I am sorry somebody else did not write about this, but since they did not, I will say that I have preached many of the very same sermons; in fact, nearly all in the meetings held for our home churches and that without changing them in the least. Scripture lessons on the Divine Name, Christian Union, faith, confession, repentance, conversion, prayer and the Holy Spirit, were read continuously, and no one found any fault whatever. The good confession was taken every night, and the only difference was the fact that there was no baptistry, and no baptizing at the close of each service; otherwise, anybody dropping into the meeting could not have told the difference between that union meeting and a meeting held at the Church of Christ anywhere.

I was there to receive as well as to give. I have never been supported better by our own pastors than I was by several of the pastors of denominational churches. The prayer meetings which were begun by Brother Berkey in private homes and carried on, and on, and on until it spread to other churches, should be a lesson and a living example to our brethren as well.

The Lutheran pastor, in a fervent prayer, thanked the Lord that "The way of salvation was made so plain"; another pastor thanked the Lord, "That the gospel is being preached and for the power of truth" and for "obedience that leads to righteousness" and that "the gospel of Christ is the power of God unto salvation." Whenever, as a people, we reach the place when we can feel that it is more blessed to give than to receive, and give in the spirit of blessing, that man or that church will be blessed in his deeds. Whenever that man or church gets to the place when he can look on the things of others and not on the things of himself; when he sees things from the other man's standpoint, and sees the spirit in which that man or church lives and loves and works, I am sure that man and that church will cry out "Behold, how blessed it is for brethren to dwell together in unity." I don't mean to sanction division, far from that, but I do mean to recognize all that is good within the denominations, and to thank God for consecration of the many, and in recognizing that and making prominent the things wherein we do agree, until we shall actually fall in love with each other. The things in which we disagree will then appear to be small grievances, and the love of Christ will constrain us and we will lay aside every weight and the sin that so easily besets us, and we will run with patience, the race that is set for us, looking unto Jesus, the author and finisher of our

faith, and not looking to the great reformists or creed differences.

Let me say again, I do not mean to sanction these differences. I have no respect for the man who has all his smiles for the other fellow's wife, nor for the merchant who is lovely all day in his store, and closes up like a clam, and is gruff as a bear when he comes to his own home and family. I have no use for the preacher who sees all good in the denominations and all evil in the Church of Christ, but I must say in the spirit of "him whose we are and whom we serve," that these people and many of these churches have much that we need and have much also that they are ungering for, and there will never be any exchange and there will never be a flowing together, nor an overflowing of Christian union, until we become acquainted, nay, intimately associated; until we each know the heart and not the headgear of the other.

There were 461 who stepped out for Christ. Among the number: Three bankers, merchants and men of wealth and influence, and the battle was fierce. I never preached harder against sin in my life. On two different nights, the city officials accompanied me home, last I might be harmed by the saloon power.

We are now at Sullivan, Illinois, a county seat of over three thousand inhabitants, and three churches—Christian, Methodist and Presbyterian, named in order of their membership.

We have built a large tabernacle nearly one hundred feet square now, it having had to be enlarged after four days' services, and it is packed to the uttermost nightly. We had thirty added last night, seventeen men. Eleven men came forward before any ladies at all stepped out for Christ. There have been two hundred and sixty-one in the first nine days.

Brethren, pray for us.

Chas. Reign Scoville.

THE MAGAZINES.

The October *St. Nicholas* will bring the first of the new series of fairy tales by Frances Hodgson Burnett. "The Troubles of Queen Silver-Bell" will be the fairy queen's recital of recent troubles in Fairyland and of how these stories came to be written. "How Winnie Hatched the Little Rooks" will be the story in the November number, followed in December by "Racketty Packetty House"; and there will be more of the series in following issues. Each story will have a number of illustrations by Harrison Cady. Those who have seen the manuscript say that Mrs. Burnett has never written better.

The October *Pilgrim* has all the earnestness characteristic of the after-vacation season. It has three exceptionally strong special articles, the first touching upon The Gateway of China, entitled "The Patrol of the Yangste" by Wm. A. McKinney, who has spent some years in the very heart of this great and awakening nation. South America just now is in the popular mind in a most prominent way. John T. Kerrin, who for several years had extensive business relations with the South American republic, writes most graphically on "Commercial Relations with South America." This alone is worth the price of the magazine. "Three Every Minute," by Howard B. Grose, gives an insight into the immigration question.

THE KANSAS CONVENTION.

The Kansas Christian Missionary Society met at Parsons, Sept. 17-20. The entertainment furnished by the Church at Parsons was unexcelled. Under the leadership of the pastor, J. M. Kersey, every detail of the preparation was worked out to perfection. As we enjoyed the bounty made ready for us, we were constrained to exclaim, What women they have in Parsons!

The report made by the state board was most gratifying. There were increased contributions from churches, Bible schools, Christian Endeavor Societies, Junior Societies and C. W. M. B. Auxiliaries. The contributions from churches showed an average increase of \$3.00 each. The direct income for Kansas Missions was \$6,883.00. The money that indirectly came into the treasury brought the income up to almost \$8,000.

Sixteen missionaries were employed for all or part of the time. The board directed at the beginning of the year that missionaries should be sent to the most difficult fields. Strong efforts were made to save some of our dying churches. The additions reported were 592. When it is considered that our missionaries worked against odds this is considered a good showing indeed.

During the sessions of the convention some splendid addresses were given, but space forbids that special mention be made of each one here. From abroad we had with us Robert Hopkins of Kentucky, and W. F. Turner and J. H. Mohorter of Missouri, and De Loss Smith of Chicago. Bro. Hopkins rendered excellent service in guiding us into larger ideals for Bible school work and Bro. Turner gave two addresses, one in behalf of the Home Missionary Society and one in behalf of the Foreign Society.

Bro. Mohorter came to represent the Benevolent Association and touched every heart by his tender appeals for the homeless and the orphans.

De Loss Smith led the music of the convention, using the advance pages of the new hymn book, which he and Bro. Scoville are just issuing. The board in making up the program of the convention did a very unusual thing. It was this: Instead of giving the Bible school a place at the close of convention—a time when nearly everybody has gone home—they put these sessions right in the middle of the program. The Bible school was given the most prominent place. We thought this was wise. What do you think of it?

Our state secretary, Bro. W. S. Lowe, has resigned to accept the pastorate of the church at Paola. During the seven years that he has filled this office, he has been a most efficient officer—hard-working, conscientious and loyal to every interest of the church. He has the confidence of the Kansas people and their good wishes and prayers go with him to his new field of labor. An invitation was extended to O. L. Cook of Ohio to accept the place made vacant by Bro. Lowe's resignation.

For the past year Kansas has been looking for a superintendent of Bible schools. The demand is for an expert in this line of work and such a man is hard to find. The board was instructed to continue its efforts to find a suitable man for this important work.

Bro. I. W. Gill of Wichita was re-elected president of the Bible School Association.

Two important resolutions relating to

Bible school work were passed by the convention. One was that the American Christian Missionary Society be requested to employ a National Bible School secretary. This resolution was in harmony with a similar resolution passed by other state conventions.

In the other resolution the preachers were requested to devote at least one sermon each year to Bible School work.

All of this is in keeping with the growing interest in Bible School work. Every aggressive church has a wide awake Bible school. When the Bible school dies the church dies. When the church is dead and the Bible school alive, the church will soon come to life.

The convention adjourned to meet in Wichita next year.

W. T. Hilton.

Atchison, Kan.

NORTHERN ILLINOIS NOTES.

The church at Freeport has called J. A. Barnett of Pekin to become its pastor. He will be on the field by the first of December and possibly sooner. The church is to be congratulated upon securing a leader who by virtue of his education and past successes is so well qualified to lead in a new enterprise. Mr. Barnett will be interested in the hospital and sanitarium as well as the local church.

The Sunday Schools of Rockford, Rock Falls and Dixon will have a three cornered contest for the leadership of the northern Illinois Sunday Schools among the Disciples. The contest begins October 1st and already has aroused deep interest in the schools.

Robert Beshers has been called to the pastorate of the church at Walnut to succeed F. A. Sword, who has taken charge of the mission at Polo.

The Rockford church observed Rally Sunday, Sept. 23. The Sunday School reached the high water mark of its history. Four were added to the church, two by primary obedience. The church has enthusiastically launched a campaign of evangelism through the regular services. There have been 43 added since the first of January, 24 by confession of faith, all at the regular services of the church. The writer is beginning the seventh year of his pastorate in this church.

The missions of the district, four in number, are now all provided with pastors. The successes they report should make all the churches enthusiastic this fall for state and district missions.

Rockford, Ill.

O. F. Jordan.

THE FOREIGN SOCIETY.

Last week the Foreign Society received a direct gift of \$5,000 from a friend of the work. This is a source of great encouragement to the managers of the Society.

A. E. Cory, our missionary to China, who returns to his field November 20th, is now in a meeting with the church at Oskaloosa, Ia. He was formerly pastor of that church. He hopes to make it a Living Link in the Foreign Society before the meeting closes. He will be stationed in China at Wuhu, the city formerly occupied by T. J. Arnold who recently died.

I owe my health and vigor through a long and busy life to the Sabbath day with its blessed surcease of toil.—William E. Gladstone.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

The Board of Church Extension has just received its 177th gift on the annuity plan, amounting to \$500, from a friend in one of our Southern States, where church extension has done excellent work. The annuity plan is growing in favor constantly with the friends of church extension. Those contemplating giving annuities should remember that all annuity money given to church extension goes at once to building churches. Churches are glad to pay 6 per cent and be in the hands of the Board of Church Extension, which is being held in the hands of their own brethren. Write to G. W. Muckley, 600 Water Works Bldg., Kansas City, Mo., for information in regard to the annuity plan.

The annual convention of the New England Christian Missionary society is meeting this week in Manton, Rhode Island, a suburb of Providence. R. H. Bolton is the secretary. The program is of high character and gives evidence of the enterprising spirit of our New England brotherhood. The sessions of the convention will have as presiding officers A. L. D. Buxton, Worcester, Massachusetts; A. L. Ward, Boston; A. T. June and L. F. Sanford.

The officers of the Lenox Ave. Union church in New York unanimously voted a leave of absence to the pastor, Rev. J. P. Lichtenberger, to take the Bible Students' Oriental cruise this winter, leaving New York February 7. Bro. Lichtenberger is in direct touch with the office and would be glad to assist any of the brethren who think of going to secure the best accommodations and rates. Write him at 41 West 119th street, New York.

J. F. Findlay, the bachelor minister in Ft. Collins, Colo., made happy Mr. Wm. Perkins and Miss Belle Resmus when he performed their marriage ceremony September 15. Dr. Arthur Van Tyler and Miss Hazel Haver were also married by him September 23. The Christian Century extends congratulations.

In the midst of his splendid meeting in Kirksville, Mo., assisting the pastor, Bro. Wickizer, Bruce Brown suffered the loss of his father. This sad news came as a great blow to the son, for ever between them there were the closest ties and the deepest sympathy.

A. C. Corbin has accepted the pastorate at Dallas, Oregon, and is soon to begin his labors there with excellent prospects of success.

Bethany college began its sessions on September 25 with an enrollment of 300 students. This is the largest number that has been in attendance at Old Bethany for many years. The opening chapel exercises were addressed by Pres. T. E. Cramblett and made interesting by the presence of all the members of the faculty, new and old.

A most interesting sermon, preached by M. J. Nicholson in the First Christian church at Keokuk, Iowa, was quoted in full in the daily press of that city. His subject was "A Plea for the Boys and Girls."

Chas. E. McVey, song evangelist, may be secured for a meeting in December by addressing him at Benkelman, Nebr.

S. Elwood Fisher, as evangelist, is assisting the pastor, Lewis P. Fisher, in a fine revival meeting at Mt. Olivet, Ill.

There is good interest and prospect for splendid results.

The church in New Palestine, Ind., dedicated a new church house on Sunday, September 23. L. L. Carpenter had charge of the services, assisting the pastor, Carl H. Barnett. A basket dinner followed the morning service. In the afternoon a sermon was preached by H. O. Pritchard of Shelbyville, Ind. O. E. Tones of Indianapolis and Verl Blair of Greenfield, Ind., also had part in the afternoon services. The building is a neat and commodious house and modern in its appointments. More than enough money was raised to pay the indebtedness.

A good singing evangelist, who is a fine leader and soloist and also uses the cornet, may be secured by writing C. I. Henderson, 9501 Pratt avenue, S. E., Cleveland, Ohio.

F. A. Higgins, who has been minister of the church in Benton Harbor, Mich., for the past year and a half, has resigned and accepted a call to become pastor in Dowagiac. A. C. McHenry, formerly minister of the Indiana Ave. church in South Bend, Ind., has been called to the Benton Harbor church and has begun his labors with fairest prospects for a most successful year.

A capable young woman who has had experience as pastoral helper, or who wishes to enter upon that work, may secure a position by addressing J. A. Bartlett, Broadway and Harvard streets, Cleveland, Ohio.

Frederick F. Grim has closed his work at Leaday, Texas. The plans for building a school in the settlement work at that place have been postponed on account of the death of Mrs. J. C. Lea. Bro. Grim will spend some time at San Angelo, Texas, before accepting a pastorate elsewhere.

Roland A. Nichols has concluded his pastorate with the Highland St. church in Worcester, Mass. For more than three years he served faithfully as pastor of this church, co-operating enthusiastically in every enterprise. As an expression of the church's appreciation of his earnest labors, at the concluding service he was given a very handsome purse and his wife received a beautiful floral tribute. Resolutions were adopted commending most highly the character and labors of Bro. Nichols and wife. He will be succeeded by Austin P. Finley, who will preach his first sermon for the church on October 21. The church is in excellent condition and there is every promise of a continued success under the ministry of their new pastor.

The church in Pawnee, Okla., is under the pastoral care of Bro. Ingraham. Interesting services are being held at present in the courthouse, while the church building is being remodeled and redecorated.

The twenty-sixth annual conference of our sister churches of England was held in the Church of Christ, Tasso Tabernacle, Greyhound Road, Fulham, S. W., and West Lexington Lecture hall on September 17-19.

J. A. Barnett, with much regret, will soon leave the church in Pekin, Ill., to assume the labors of his ministry with the new congregation at Freeport, Ill., where there is every prospect for rapid growth and a strong church. Heretofore O. F. Jordan of Rockford, Ill., the pres-

dent of the district, has had oversight of the newly organized church.

C. C. Morrison closed his ministry with the First church in Springfield, Ill., preaching his last sermon last Sunday. He has been called to the pastorate of the Monroe St. church in Chicago, but as yet has not accepted the call. This is the church of which Bro. Morrison was formerly pastor and during whose ministry the handsome new church building was erected. We are hopeful that the way will be clear for another period of most successful ministry for him in this city. As yet, his successor has not been chosen for the pulpit for the First church in Springfield and there is still a vacancy in the pastorate of the Stuart St. church of that city.

Geo. Darsie, who succeeded John G. Slayter as pastor of the First church in Akron, Ohio, has just begun his second year with that church. One hundred and twenty-five new members were added during the year. All the missionary offerings show a healthy increase. The Bible school is maintained as the largest in the city and all departments of the work are in healthy condition. Next Sunday will be rally day in the Sunday school when it is hoped 1,000 will be in attendance. This church takes two offerings during the year for missions, one in March for foreign missions and one in September for home missions. The home missionary offering this year reached the magnificent sum of \$940.

There will be a mass meeting of the Disciples of New York city on Tuesday evening, October 9, in the First church, where J. P. Lichtenberger is pastor. This will be in the interest of the Centennial crusade of the Disciples. The meeting will be addressed by Wallace Tharp of Pittsburgh.

The West Side church in Springfield, Ill., whose energetic pastor is Frederick M. Rogers, will have a Bible school rally next Sunday when it is expected 500 will be present. Evangelists Dorris and Altheide will then begin revival meetings with this church.

Wednesday, October 3, C. C. Morrison, who has recently resigned the pastorate of the First church of Springfield, Ill., was married to Miss Laurel Scott of that city. The ceremony took place in the First church. The Christian Century extends hearty congratulations to these happy young people.

Dr. B. B. Tyler of Denver, Colo., will sail February 7, 1907, on a "Cruise to the Orient." He will be accompanied by a Bible student class, to which he will lecture during the course of the journey. The party will have opportunity of attending the World's Sunday School convention at Rome, May 20 to 23.

The church in Dennison, Kans., and Pastor Will J. Slayter are in a splendid revival meeting, assisted by A. E. Wrenmore as evangelist. The meeting is progressing under the vigorous labor of the evangelist, and there is a splendid interest.

A delightful reception was tendered the new pastor, Jos. A. Serena on September 25 by the Central church in Syracuse, N. Y. The occasion was an expression of the warm welcome of the church for the new pastor, who begins his labors with fairest prospects for a most successful ministry.

The church in Streator, Ill., will begin a revival meeting next Sunday. The preaching will be done by the pastor, Chas. D. Hougham, who will be assisted by Mrs. J. E. Powell of Bloomington, who will have charge of the music. Other preparations have been made for the meeting and there is a fine outlook for it.

The books of the Board of Church Extension closed at noon on September 29. The receipts for the year were \$60,113.87. This is a gain of \$13,409.05 over last year. Interest on loans will bring the receipts of the year to an amount over \$80,000, which is a splendid showing for work of our Church Extension Board and its most capable secretary.

We are in receipt of a letter from Henry M. Ford, field secretary of the General Conference of Free Baptists, who speaks in the most complimentary terms in appreciation of the Christian Century and its tolerant attitude towards other churches.

As we go to press the cheering telegram comes from the American Christian Missionary society that the receipts for the past year ending September 30 have been the best in the history of the church. This is a glorious victory for home missions and we extend our heartiest congratulations to the officers of the board.

THE CHICAGO CHURCHES.

There were two confessions and one addition by letter in the services of the Englewood church last Sunday.

Victor F. Johnson of Clinton, Iowa, preached last Sunday morning for the Maywood congregation. City Evangelist Martin preached for them in the evening.

The Sunday school of the Evanston church will hold a rally day service next Sunday, when they hope to have 250 in attendance. W. D. Ward is pastor.

A. W. Fortune reports one confession September 23 and two confessions September 30, making 6 additions since he began to preach there.

The meeting in South Chicago which is being held by Evangelist Wilhite and wife has resulted so far in nine additions to the congregation with good prospects for a larger number this week. The services are now held in the Presbyterian church instead of the tent. An effort is being made to secure Bro. Hale of Texas as pastor.

W. R. Moffett, pastor of the Ashland church, will preach a series of Sunday evening sermons as follows: 1. "Why Study the Bible." 2. "Rightly Dividing the Word." 3. "Hindrances in Correct Understanding of the Bible." 4. "How Destroy the Bible? What Would Result?"

During the month of September the West Pullman church paid \$200 on the standing indebtedness of the congregation. Twenty-five dollars was raised for city missionary work. There were five additions to the church by confession and one by letter. Guy Hoover is the successful minister of this suburban church.

Last Sunday morning the twelfth anniversary of the Hyde Park congregation was celebrated. There was an unusually large audience. Mr. C. E. Boynton brought a letter from the church at the Texas Christian university, for which he has been preaching. Mr. Guy Clements of Youngstown, Ohio, also united by letter. Mr. Ernest P. Talbert, a graduate of Butler college, has taken the class in

Sunday school which Prof. Carr taught until going to Indianapolis. Mr. Talbert teaches English in the University High school. Miss Breyfogle, who has taught Biblical history in Wellesley college for several years, has taken a class of young people in the Sunday school. She is a great addition to our teaching force.

The sixth anniversary of the Metropolitan church was celebrated during the past week. On Thursday evening a reception was given at the church. Special services were held on Sunday and

GUY L. ZERBY.

Guy L. Zerby has been in the ministry for two years preaching during that time in Iowa and Illinois, and also supplying for a few weeks in a Wisconsin city. His last pastorate was in Alexis, Ill., a town of 1,000 people where the working membership of the church was doubled in nine months' time. He has been detained for almost two months at the bedside of



Guy L. Zerby, Concord, Ill.

his father in Concord, Ill. He can be secured for labor, either as pastor or assistant pastor, after October 20. He is highly commended by prominent ministers and is one of our best young men, who deserves to be kept busy in the service of the church. We trust that some splendid congregation will avail themselves of this opportunity of securing a good pastor.

Monday night. Special evangelistic services occurred in the church in which Chas. Reign Scoville, DeLoss Smith, Percy M. Kendall and Mrs. Kendall had part.

The Jackson boulevard congregation installed Parker Stockdale last Sunday as permanent pastor of the church. There were excellent audiences in the morning and evening, but the special feature of the day was an afternoon service, in which addresses were made by ministers of other churches in the community and by visiting pastors of other Christian churches of Chicago. The church work is progressing nicely and all departments are thriving.

The transportation committee of the Chicago Christian Ministerial association, composed of Parker Stockdale and Sumner T. Martin, has arranged that the Chicago delegation to the Buffalo convention will leave Chicago via the Wabash R. R. from their station, Dearborn and Polk streets, in a special train, which will leave at 3 p. m., Thursday, October 11th. The delegation will go via Detroit

and pass through Canada reaching Niagara Falls at 6:48 a. m.

Dr. and Mrs. Herbert L. Willett returned last Monday from an extended western tour of over two months. Dr. Willett lectured in California, Washington, Oregon and Minnesota.

TELEGRAMS FROM GREAT MEETINGS.

Sullivan, Ill., Sept. 30, 1906.—Scoville, Smith and Kendall in Union meeting. Forty-six added to-day. Three hundred and six in ten days' invitations. Seventeen of thirty in one invitation yesterday and eleven of fourteen to-day were men reaching best of citizens. Whole country stirred. Delegations here from Decatur, Mattoon and Charleston.

J. G. McNutt, Pastor.

Kansas City, Mo., Sept. 30, 1906.—Wm. J. Lockhart leads us in great victory. Thirty-three to-day, two hundred and twenty-nine to date. Altheids, singer. Continue. Frank L. Bowen, Pastor.

Wichita, Kans., Sept. 30, 1906.—Six hundred and nineteen in Sunday school at Central to-day. Ninety-one dollars for home missions. Half dozen new classes organized.

E. W. Allen, Pastor.

Oskaloosa, Iowa, Oct. 1, 1906.—Twenty-three yesterday. One hundred and sixty-five in three weeks. Must close Thursday account Cory leaving for China. Mrs. Collins a splendid leader of song. Can be secured for October and November meetings. Zandt.

Bloomington, Ill., Sept. 30, 1906.—Revival growing in crowds and interest. One hundred and ninety-seven to date. Thirty to-day. Many adults. We continue. W. T. Brooks.

Kirkville, Mo., Oct. 1.—One hundred and five in three weeks; 25 yesterday. Wickizer is a great man. He had the field well cleaned.

Bruce Brown.

RIGHT HOME

Doctor Recommends Postum from Personal Test.

No one is better able to realize the injurious action of caffeine—the drug in coffee—on the heart, than the doctor.

When the doctor himself has been relieved by simply leaving off coffee and using Postum, he can refer with full conviction to his own case.

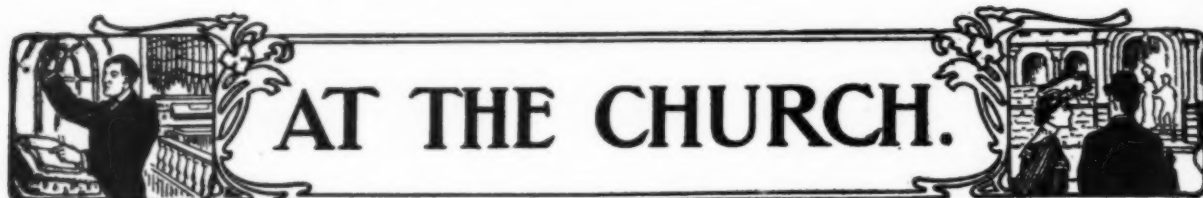
A Missouri physician prescribes Postum for many of his patients because he was benefited by it. He says:

"I wish to add my testimony in regard to that excellent preparation—Postum. I have had functional or nervous heart trouble for over 15 years, and part of the time was unable to attend to my business.

"I was a moderate user of coffee and did not think drinking it hurt me. But on stopping it and using Postum instead, my heart has got all right, and I ascribe it to the change from coffee to Postum.

"I am prescribing it now in cases of sickness, especially when coffee does not agree, or affects the heart, nerves or stomach.

"When made right it has a much better flavor than coffee, and is a vital sustainer of the system. I shall continue to recommend it to our people, and I have my own case to refer to." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."



THE PRAYER MEETING

By SILAS JONES

A CHURCH WITH A FEW THINGS
AGAINST IT.

Topic, Oct. 17. Rev. 2:12-17.

The church in Pergamum had to fight for its life. Its members might have escaped persecution if they had been willing to renounce their Lord. This they steadfastly refused to do. One of their number had been put to death and the same fate might come to the rest at any time. Still they kept the faith. They knew whom they believed and they were unterrified by the wrath and power of their enemies. Courage that proves sufficient for such a test as the church in Pergamum encountered commands admiration. It should also command our gratitude, for it has preserved for us the blessings of our religion. In these days of prosperous ease we may forget what it cost to give Christianity its commanding place in the world. The faults of the early disciples should not be allowed to obscure the service these same disciples have rendered to the church. The debt we owe to them is great. We may even now learn from them how to be faithful in the presence of our foes. The fight of faith is not over. The man who knows what he believes and has the courage to maintain his convictions against all opponents is as useful to-day as he ever was.

Perfection is not to be expected in my church but there are some things which a church tolerates at its peril. The church in Pergamum was threatened with destruction at the hands of men who taught and practised immorality. It does not seem to have been as faithful in rebuking evil men within as it was in withstanding its enemies without. It was bold in proclaiming its faith in Jesus to all men but it was negligent in the matter of clean living. Just here we are dealing with a condition that is not unknown in the churches of to-day. Unfortunately creedal and ethical orthodoxy and fidelity are not always found together. Men who are stirred with indignation when some article of the creed is attacked have been known to set themselves in opposition to the preaching of righteousness. In a town in Illinois one of the ministers publicly condemned an official of the county for failure to do his duty. There was no doubt that the official deserved the chastisement he received. But other ministers in the town said their members would not allow them to do what their fellow-minister had done. Too many in their churches were financially interested in the lax enforcement of law. There are men as unclean as the disciples of Balaam and the Nicolaitans, who nevertheless regard themselves as true disciples of Christ. It is the business of the church to let these men know where they stand. We have the Lord's word for it that a church neglects at its peril the duty of preaching repentance to

all evil doers and demanding that they give heed to its preaching.

And what is the promise to him that overcomes? In the words of George Adam Smith: To the victor our Lord does not promise a famous life, whose story all the world shall read; nor even one that his own fellows shall understand, but what is far better, a life whose meaning and title shall be legible to himself. "I will give him a white stone, and on the stone a new name written, which no one knoweth but he that receiveth it! When others by declining the moral battle or yielding to self-indulgence shall inevitably forfeit not only the capacity for long views and consistent purpose in life, but also most of their interest in life's present engagements and duties; his mental interest in things about him and in the experiences which happen to him; the freshness of his mind to the daily routine; his powers of judgment and moral criticism; his appreciation of the order and legibility of his own past; his faith in the Wisdom which directs him; his persuasion that he is in God's love and guidance—shall constantly increase."

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

WHO ARE FOOLISH AND WHO ARE
WISE?

Topic Oct. 14th. Matt. 25:1-13.

This is one of those wonderful word pictures which the Master threw upon the world-canvas, familiar, striking, even startling in its revelations concerning the great question of salvation. Why he selected the ten virgins we know not, unless to preserve the familiar setting of the picture. The virgins are surely not the only ones, nor the chief guilty ones in this matter of neglect. Without doubt the men, boys and young men, as well as older, are under this awful flash-light of the Lord's teachings.

The picture is the familiar one in that age, and even in this, of an oriental wedding. There were ten virgins. All took their lamps. All went forth to meet the bridegroom. All were invited guests. All were interested in the coming event. All expected to be there. They all slumbered and slept, while the bridegroom tarried. They all rose and trimmed their lamps. All had an equal chance.

What was the trouble? The foolish virgins had no oil in their lamps! They were very foolish, you say? Certainly! The only use a lamp could be to them, the only purpose of a lamp, really, is to give light. And these five foolish virgins had no oil! The very thing they needed most, along with their lamps, they neglected to provide. Of course it was the most natural thing in the world that the foolish should say unto the wise: "Give us of your oil;" with the plea, "Our lamps have gone out." And it was simply the dictate of good sense that the wise should answer: "Not so; lest there be not enough for us and you; but go ye

rather to them that sell, and buy for yourselves." These were wise in refusing to divide their supply of oil. Self-defense is one of the first laws in the spiritual realm as in the physical.

This parable of the five wise and the five foolish virgins is a soul-searcher. It hits right at the heart of the difficulty with the vast majority of folks—neglect! It needs to be said, and yet it seems almost time wasted in saying it, that neglect is the ever-prevalent sin and shame of all ages, and of people in all climes and all circumstances.

Neglect! Neglect!

We need to write it big and to hold it before our eyes till it fairly burns its way into our consciences. We are all guilty, more or less. The story of the foolish virgins has its counterparts in ten thousands of cases, in which we are just as foolish and just as inexcusable. Will the results be as fatal to us? The very thought ought to startle us! Neglect is the chief sin of Christians to-day. It's an insult to our Lord. It's a crime against our own souls. It's a piece of folly for which we will have no excuse in the awakening at the last day, when the cry shall be made at midnight, or in the morning, "Behold, the bridegroom cometh! Go ye out and meet him!" And we'll have to go! It will be too late to go elsewhere and buy oil, even if we had the money or the ability to buy it. If we have no oil, or not enough oil in (Continued on page 892.)

CAREFUL DOCTOR.

Prescribed Change of Food Instead of Drugs.

It takes considerable courage for a doctor to deliberately prescribe only food for a despairing patient, instead of resorting to the usual list of medicines.

There are some truly scientific physicians among the present generation who recognize and treat conditions as they are and should be treated regardless of the value to their pockets. Here's an instance:

"Four years ago I was taken with severe gastritis and nothing would stay on my stomach, so that I was on the verge of starvation.

"I heard of a doctor who had a summer cottage near me—a specialist from N. Y.—and as a last hope, sent for him.

"After he examined me carefully he advised me to try a small quantity of Grape-Nuts at first, then as my stomach became stronger to eat more.

"I kept at it and gradually got so I could eat and digest three teaspoonfuls. Then I began to have color in my face, memory became clear, where before everything seemed a blank. My limbs got stronger and I could walk. So I steadily recovered.

"Now after a year on Grape-Nuts I weigh 153 lbs. My people were surprised at the way I grew fleshy and strong on this food." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs.

"There's a reason."



Home and the Children

A CONSERVATIVE.

The garden beds I wandered by
One bright and cheerful morn,
When I found a new-fledged butterfly
A-sitting on a thorn,
A black and crimson butterfly,
All doleful and forlorn.

I thought that life could have no sting
To infant butterflies,
So I gazed on this unhappy thing
With wonder and surprise,
While sadly with his waving wing
He wiped his weeping eyes.

Said I, "What can the matter be?
Why weepest thou so sore?
With garden fair and sunlight free
And flowers in goodly store—"
But he only turned away from me
And burst into a roar.

Cried he, "My legs are thin and few,
Where once I had a swarm!
Soft fuzzy fur—a joy to view—
Once kept my body warm,
Before these flapping wing-things grew,
To hamper and deform!"

At that outrageous bug I shot
The fury of mine eye;
Said I, in scorn all burning hot,
In rage and anger high,
"You ignominious idiot!
Those wings are made to fly!"

"I do not want to fly," said he,
"I only want to squirm!"
And he drooped his wings dejectedly,
But still his voice was firm;
"I do not want to be a fly!
I want to be a worm!"

O yesterday of unknown lack!
To-day of unknown bliss!
I left my fool in red and black,
The last I saw was this,—
The creature madly climbing back
Into his chrysalis.
—Mrs. Charlotte Perkins Stetson.

THE REAL LINCOLN.

For many years it has been the fashion to call Mr. Lincoln homely. He was very tall, and very thin. His eyes were deep-sunken, his skin of a sallow pallor, his hair coarse, black and unruly. Yet he was neither ungraceful, nor awkward, nor ugly. His large features fitted his large frame, and his large hands and feet were right on a body that measured six feet four inches. His was a sad and thoughtful face, and from boyhood he had carried a load of care. It is small wonder that when alone, or absorbed in thought, the face should take on deep lines, the eyes appear as if seeing something beyond the vision of other men, and the shoulders stoop, as though they, too, were bearing a weight. But in a moment all would be changed. The deep eyes could flash, or twinkle merrily

with humor, or look out from under overhanging brows as they did upon the Five Points children in kindest gentleness. So, too, in public speaking. When his tall body rose to its full height, with head thrown back, and his face transfigured with the fire and earnestness of his thought, he would answer Douglas in the high clear tenor that came to him in the heat of debate, carrying his ideas so far out over listening crowds. And later, during the years of war, when he pronounced with noble gravity the words of his famous addresses, not one in the throngs that heard him could truly say that he was other than a handsome man.

It has been the fashion, too, to say that he was slovenly and careless in his dress. This is also a mistake. His clothes could not fit smoothly on his gaunt and bony frame. He was no tailor's figure of a man; but from the first he clothed himself as well as his means allowed, and in the fashion of the time and place. In reading the grotesque stories of his boyhood, of the tall stripling whose trousers left exposed a length of shin, it must be remembered not only how poor he was, but that he lived on the frontier, where other boys, less poor, were scarcely better clad. In Vandalia, the blue jeans he wore was the dress of his companions as well, and later, from Springfield days on, clear through his presidency, his costume was the usual suit of black broadcloth, carefully made, and scrupulously neat. He cared nothing for style. It did not matter to him whether the man with whom he talked wore a coat of the latest cut, or owned no coat at all. It was the man inside the coat that interested him.

In the same way he cared little for the pleasures of the table. He ate most sparingly. He was thankful that food was good and wholesome and enough for daily needs, but he could no more enter into the mood of the epicure for whose palate it is a matter of importance whether he eats roast goose or golden pheasant, than he could have counted the grains of sand under the sea.—St. Nicholas.

"I BELIEVE IN YOU AND TRUST YOU."

A young man who had served a term in a penitentiary went to his native town to seek employment and to start life anew; but everybody was suspicious, and pointed the finger of scorn at him. Nobody wanted to have anything to do with him. In despair he went to an old lady who had known him as a child.

"Why, Harry," she said, "I'm glad to see you. I didn't know you'd come back. Where are you staying?"

"On the street," said the young man.

"Dear me! That's no place for anyone to stay. Come home with me and stay to supper. You're welcome to what I have."

"Aren't you afraid I'll rob you?"

"Why, Harry, I'm no more afraid of you than when you used to sit in my lap in your baby dresses. Come right along."

After he had eaten his supper the old lady said, "Now, Harry, you must stay here tonight, and sleep in the little room my own boy slept in before he died."

In the morning she said, "You'd better stay here till you find something to do."

"Do you suppose anyone would give me anything to do?"

"No, I don't. I thought about that while you slept, and I'll tell you what you would better do."

She went to her bureau, took from it something in an old silk handkerchief, containing a roll of bills.

"Now, Harry, here's one hundred dollars which I've saved penny by penny, as the savings of my life. I've been saving it up to be used in my last sickness and to give me a decent burial. I didn't want the town to bury me. I want you to take this money, go away off where you're not known, and begin life over again. I can trust you to pay me back. I'm not afraid to trust you."

Harry was completely overcome, and fell on his knees, his face in her lap, crying as he had not since the days of his childhood.

He went away to another town where he was not known and started with a determination to be a new man and to lead a different life. Before many months, the old lady received a letter containing the money, with interest.

"I owe my salvation to three words you spoke," he wrote, "when all the world was against me; you said, 'I trust you.'"

(Continued on page 895.)

Fifty Years the Standard

DR.
PRICE'S
CREAM
BAKING
POWDER

A Cream of Tartar Powder
Made from Grapes
NO ALUM

Scientific Co-Operation in the Mail Order Business

The very remarkable development of the delivery system of the United States postal department in the last decade has resulted in an amazing growth in the modern method of transacting business by mail. As a consequence, mail-order houses have sprung up in every city. Many succumbed to all the vicissitudes of business methods still in the experimental stage. Others weathered the storms of an uncharted business sea

and are now established as sound and



stable companies. Of the latter is the mail-order house of Albaugh Bros., Dover and Co. of Chicago.

Not only, however, has this company succeeded in a field where other companies also succeed, but it has "made good" in an entirely new and unique organization of business men carrying on a large and profitable mail-order business. Albaugh Bros., Dover and Company represent scientific co-operation in the mail-order business.

Upon investigation we find that the company is five years old. It was originated as a partnership enterprise and has been carried forward so energetically that it now occupies a large and spacious building, eight stories high, with factory, power plant and stable room in a second building, two stories high and more than two hundred feet long. The company is making an effort to apply Christian principles to business, and, if we may judge from the large number of interested stockholders and co-operators the efforts of the company are remarkably successful.

It may be of interest to those who are unacquainted with this co-operative company to learn something of its plan of or-



ganization and methods of conducting its business, for it is patterned after co-operative institutions of England, Belgium and other European states, where money has been taken from the hands of the few and placed in the hands of the many. This company belongs to the people and has for its motto: "All together, each for the other." It is honestly, openly and unmistakably endeavoring to place the control of a large institution in the hands of the people. It is an effort to distribute rather than centralize wealth.

Mr. P. H. Albaugh, the president of the company, says: When Mr. Dover, brother and I started the business nearly

five years ago, we left remunerative positions with three things predominating in our minds:

1. Co-operation.
2. Mail order business.
3. An organization made up entirely of people of Christian character.

In our earlier life we had all been farmers and country school teachers and had learned the great lessons of industry and patience. We had some money to put into the business, we had all the time there was and a disposition to do any kind of work necessary to carry it along.

We realized that it would be fair to the large number of people whom we expected to ultimately join us, that we should demonstrate with our money and at our risk, the feasibility of our plan. Consequently we organized as a partnership company and went to work in earnest.

Our efforts brought returns from the beginning and within six months we began to look about for more young men of the right kind to whom we might entrust a part of our work.

Mr. Myers, the present secretary of the company, with whom we had been personally acquainted for a number of years, was induced to cast his lot with us, while upon the suggestion of a highly respectable gentleman of large business



experience, we were brought in touch with Mr. Eckerle, the fifth member of the present Board of Directors.

Suffice it to say that during the two years of our history as a partnership enterprise we sold \$300,000,000 worth of merchandise, built up a tangible asset account of more than \$20,000,000, to say nothing of the good will and other intangible assets of the organization. We believed that the time had come to charter the company as a corporation under the law, and work out the three fundamental things which prompted us to make the beginning. This was done. Everything pertaining to the old company was turned over to the corporation and the books were opened and people who had confidence in the management subscribed for shares of stock; enlarged plans were made, and the work of the old company pushed along by the corporation. It soon became necessary to have larger quarters, and within a year we were occupying the entire floor upon which we started with three small rooms. Inside another year we occupied more than 20,000 square feet in the downtown district. We are now moving into our own building, which contains about 120,000 feet of floor space, and other buildings will be erected from time to time as the business demands. Our corporation owns adjoining lots sufficient to carry out large building operations and properly house the business for years to come.

Our new location has been chosen with

great care regarding shipping facilities, and we have our own private railroad switches. The new buildings are provided with all the latest devices to facilitate the prompt handling of orders.

Our method of merchandising is in strict accord with a Golden Rule policy and under no circumstances will we misrepresent in order to make a sale. We treat our customers just as we would want to be treated under similar circum-



stances and we know this method will win.

We only employ people of good character who are able to "catch the spirit" of the management and reflect it into each transaction. We are building an institution that must be a credit to right living as well as a great factor in the commercial world.

We will not cheapen the factory cost of an article nor handle trashy merchandise. We may lose a large number of orders each month because of alluring prices named by concerns who have no regard for the truth or the English language. We can afford to wait for the business of people who are stampeded into buying "rotten goods" knowing that when they do come to us we will be sure of their full confidence and continuous patronage.

We refund freight and express charges, and guarantee that our prices are as low as any house in the world, quality of goods considered. We are able to give our customers the advantage of carriage charges on shipments and meet the prices of all competitors because of our plan of scientific co-operation whereby we save thousands of dollars in postage and advertising annually. We also make



every trial order the entering wedge for all the business of the party sending the order, thus building up a much larger volume of sales per customer than any other house. Remember our prices are on a competitive basis, and we refund freight and express charges.

We deplore the ill feeling that has been engendered between the mail order house and the retail dealer and shall use our efforts in supplanting this antagonism, since we are convinced that it is wrong and hurtful to all concerned. From the local dealers' standpoint there must sooner or later be an open acknowl-

edgment of the following evident conditions:

1. The retail dealers of the country constitute less than two per cent of the population and they might as well try to "split against the wind" as endeavor to stop the public from taking advantage of a method of merchandising which brings large advantages to 98 per cent of all the people.

2. They must confess that the direct method is the correct method and desist from questioning the ability of the legitimate mail order house to save its customers from 10 to 30 per cent on their yearly purchases.

3. They must realize that the R. F. Delivery and the coming Parcels Post bring the producer and the consumer closer together and as the producer becomes more intelligent along commercial lines and consequently feels able to send his money to Chicago, instead of asking the local dealer to do this work for him, that he will put the "usual profit" into a home for himself rather than into a home for the local merchant. We may illustrate this point as follows: A steel range which we sell for \$25.50 costs us \$22.50, our profit \$3.00. We get 10 per cent lower price than any local dealer can secure because we go to the factory, thus saving the manufacturer the expense of sending a traveling man to see us; we pay cash, thus saving the manufacturer any loss on bad accounts; we buy more of these ranges each year than all the hardware dealers in a dozen towns; we get cash and can be satisfied with one-half the profit that the local hardware man must have.

Now look at the other side of the question: On the most favorable basis the local dealer pays \$28.25 for this same steel range and must have at least 20 per cent profit, which makes it cost the last purchaser \$34 or \$8.50 more than our price. Since we refund freight charges there is this much of a saving and only \$25.50 goes out of the community instead of \$28.50 which the merchant would be compelled to send to Chicago for the very same range.

4. The retail merchant must eventually be very frank with his customers and neighbors along these lines and bid for their business on the score of accommodation, immediate service and variety of goods handled.

The mail order house must acknowledge and meet the following conditions: The retail dealers are a necessity in every community and as a class they are just as honorable as any other set of individuals. Their business is just as legitimate, but no more so than that of the catalogue houses. They will eventually realize the needlessness of six stores in a town where all the business could and ought to be done under one roof and with one set of expenses, and an amalgamation of their interests will result. The mail order house must give all people all the advantages it has to bestow without question or quibble. The abusive and unkind attacks upon the local dealer will just as surely work an injury to the guilty mail order house as the same sort of treatment reacts upon the local dealer. The mail order house must tell the truth, the whole truth and nothing but the truth in regard to every article offered for sale and must fulfill to the letter its guarantee to give satisfaction.

Conclusion. When both parties face the above conditions and always give

each other the advantage of the doubt in all matters about which there can be any question we are sure it will be better for all the retail business whether through the catalogue or over the counter. The customer, who stands in the position of the "innocent bystander," will be much less perplexed and more willing to bestow his full confidence upon both. We welcome the orders of local dealers, and what is more, a considerable number of them are financially interested in our corporation. We work out the motto, "All together each for the other" with the emphasis on ALL.

There is a personality about our corporation name—Albaugh Bros., Dover & Co., and while we have bought out and own absolutely several other companies, we have no relation to any other corporation doing a mail order business. When our corporation was chartered we preferred a distinctly personal name for it, so as to avoid all confusion and misunderstandings. Remember the name, Albaugh Bros., Dover and Company, Marshall boulevard and 21st street, Chicago, and do not confuse us with the numerous "so-called" co-operative and profit-sharing concerns that endeavor to catch your



confidence by a suggestive corporation name.

Five Points of Merit.

1. The controlling interest in the business rests with the stockholders at large, thus removing the possibility of undue advantage being taken in the manipulation of the corporation's affairs.

2. Only persons of good character and believers in a Golden Rule business policy are eligible as stockholders, thus the business is owned, controlled and managed at all times by people of clean lives and high ideals.

3. All stockholders are limited in their subscriptions to a comparatively small investment, thus having the authority pass more and more into the hands of all the shareholders.

4. There are no preferred classes or special advantages offered. Instead there is a thorough "peopleizing and mutualizing"—thus working out the motto—"All together each for the other." With each share of company stock COMMON and the liberal conditions under which it is possible to acquire an interest in the business, an opportunity is offered a large class of worthy people of limited circumstances to make a profitable connection with the company and help work out its motto.

5. The resources of the corporation are laid up over the signatures of hundreds of reliable people throughout the country and thus the extension capital comes into the treasury month after month just

as a conservative legitimate business has need of additional funds. This plan is the most secure and absolute of any known to the world of business organization, a statement which we make to the public without fear of successful contradiction. As indicated by the terms—"SCIENTIFIC CO-OPERATION" is co-operation reduced to a science, and we are willing that it shall be tested upon the score of merit by all the rules and history of business enterprises, having every assurance the result will be universal commendation.

Too Good to Be True.

The above is the comment of many people when first hearing of the plan of "Scientific Co-Operation" and the opportunities offered in connection with the Corporation of Albaugh Bros., Dover & Co. All we ask is a careful investigation of our claims, a most thorough analysis of our business, a familiarity with our plans and policy, and we believe you will say IT IS GOOD BUT TRUE and "good enough for me." Further particulars sent upon application.

WHAT Y. M. C. A. BOYS DID.

A pet animal show of the Monroe, La., Association boys had 33 entries of dogs, chickens, cats, pigeons, white rats, rabbits, hens, canary birds, guinea pigs, Belgian hares, a donkey, etc. One boy sold eighty tickets.

The 65,000 boys in St. Louis between 12 and 18 are divided about as follows: 10,000 are running the streets, 35,000 working in offices and business houses, and the balance attending school. It is estimated that 3,000 are members or occasional attendants at church or Sunday school, 700 are in the boys' department.

Sioux City held an athletic meet for boys, in which no boy could compete who smoked cigarettes. Successful public school meets have been held. A schoolboy baseball team, outing and fishing trips, a track and field meet in June, boys' camp in July, and cross-country runs are keeping things on the move.

There is a current saying out West of "One dog, all dog." An older boy of an Arizona camping party started in to smoke and swagger on the first day of camp. The crowd was following him as he lined out to play the "tough" on the seventeen-mile tramp to the camp in Huachuca mountains. The physical director put him on honor when he made him a leader with a leader's responsibility for a clean speech and decent influence. Before the end of the camp every young fellow had enthusiastically pledged to begin the Christian life, including the amateur tough, and when they got home two Bible classes were formed among them. A mountain 10,750 feet high was climbed.

Board of Ministerial Relief of the Church of Christ

Aid in support of worthy, needy, disabled ministers of the Christian Church and their widows.

THIRD LORD'S DAY IN DECEMBER is the day set apart in all the churches for the offering to this work. If you make individual offerings send direct to the Board. Wills and Deeds should be made to "BOARD OF MINISTERIAL RELIEF OF THE CHURCH OF CHRIST, a corporation under the laws of the State of Indiana." Money received on the Annuity Plan.

Address all communications and make all checks, drafts, etc., payable to
BOARD OF MINISTERIAL RELIEF,
120 E. Market St., Indianapolis, Indiana.

FROM THE FIELD

CALIFORNIA

San Bernardino—E. E. Lowe has most auspiciously begun his ministry. There were two additions the first Sunday and one the second Sunday. This seems to be a happy union of church and ministry which promised much success for the future.

COLORADO

Ft. Collins—The First Christian church is in a meeting, conducted by J. F. Findlay, the pastor, assisted by Profs. Berryhill and Gowan, who has charge of the music. The preaching the first week of the meeting was done by other pastors of Ft. Collins. There had been seven additions, September 25, with excellent prospects for further success.

Greeley—In a splendid meeting in which the pastor, L. H. Humphreys, is assisted by Chas. E. McVey, song evangelist, there were thirteen additions to the membership of the church, all adults. A large chorus, accompanied by an organ and piano, contributed not a little to the success of the meeting. Bro. McVey will next be in a meeting at Niantic, Ill.

ILLINOIS

Springfield—F. M. Rogers, the pastor of the West Side church, has had seven baptisms in the regular services since report last made. All departments of the church are progressing well.

Loraine—Less than eight months ago A. R. Spicer or Moweaqua, Ill., held a short meeting, which resulted in eighty-seven additions to the church, representing the best class of people of the community. Owing to the lack of room and for other reasons, the meetings were closed and arrangements were made for a summer meeting in a tent. The tent meeting has just been concluded. It lasted for four weeks and resulted in seventy-five additions, most of them being heads of families and a large number of them men. There were fifty-six confessions. H. A. Davis assisted as song evangelist during three weeks of the meeting. A minister will be called for full time and the church building will be remodeled. J. O. Wade is the enterprising pastor of this church.

Milo—Wm. Price is in an interesting meeting with good audiences and splendid results. The first week of the meeting brought seven additions. Bro. Mitchell of Eureka college will preach for this congregation one-half time.

Rutland—R. B. Doan, the pastor, has the assistance of Evangelist C. L. Organ, who has returned to his home state for a short meeting. There were four confessions the first four days of the meeting. During his meetings for the past few months as evangelist of Iowa, Bro. Organ has had 322 additions. At the close of his present meeting, he will return to his work in Iowa.

INDIANA

Hammond—C. J. Sharp, the minister in Hammond, has recently closed a meet-

WHEN SLEEP FAILS

Take Horsford's Acid Phosphate.
Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

ing in the new field of Whiting, Ind., which resulted in 64 additions. These were all heads of families or whole families. A congregation was organized and also a Sunday school, which will meet in the Odd Fellows' Hall until a lot can be purchased and a building secured. Bro. Sharpe will preach for them on Sunday afternoons. He has had 111 additions in Hammond in the past year.

Bargersville—Clay Trusty has just closed a meeting of three weeks' duration, in which there were 26 additions, 19 of them by confession. The work of this congregation has been very encouraging. They have given \$90.00 for missions this year.

IOWA

Des Moines—There have been 18 additions by letter and one by confession at the University Place church since the last report. Chas. S. Medbury is minister of this great church.

KANSAS

Clay Center—Otha Wilkison and wife of Ukiah, Calif., assisted the minister, Otho C. Moomaw, in a two weeks' meeting, in which there was an increasing interest to the last night. Although the weather was very bad and interfered greatly with the meeting, there were four additions, all adults, and the church was much revived and strengthened. The church gave a farewell banquet to the evangelist and his wife, which proved a very delightful occasion.

Dodge City—Evangelist John T. Stivers of La Junta, Colo., is in a fine meeting with the church, in which there is good interest. Audiences are excellent, and there are additions almost every night.

Lebo—Wallace M. Stuckey, pastor, is in a great meeting with hundreds in attendance every night, in which there had been two additions September 27. Crowds were turned from the tent on Sunday evening. Miss Helen Shoecraft has had charge of the music. Bro. Stuckey may be secured for one meeting in October.

MISSOURI

Festus—Under the ministry of Daniel Geo. Cole, the pastor, there were two additions to the membership of the church on September 23.

NEBRASKA

Beaver Crossing—D. M. Sayles, the minister, has the assistance of Evangelists Austin and McVey, in a tent meeting. The attendance has been good in spite of very rainy weather. The first night of fair weather, the tent was filled. There had been five additions, September 27, and there is an excellent prospect for further results in what promised to be the best meeting ever held by the church.

NEW YORK

Buffalo—On Thursday evening, October 4, the new pipe organ of the Jefferson St. church will be for the first time used in public service. There have been two additions to the church recently, one of them by confession. B. S. Ferrall leads in the enterprises of this congregation.

OKLAHOMA

Perry—Since last report there have been nine additions to the membership of the church. Wm. E. Adams is the capable minister. In August he was assisted in a meeting by Miss Rhoda Mae Early as song evangelist, who gave most excellent service.

VIRGINIA

Tazewell—J. P. Lichtenberger, pastor of the First church, New York city, spent a part of his vacation in Virginia, holding two successful meetings. The first was at Tazewell, where there were thirty-five additions. At Graham in a nine days' meeting there were 64 additions, thirty-one of them coming at the last service, of which number fourteen were men.

WEST VIRGINIA

Bethany—There were four additions to the church September 23. Bro. Taylor, the pastor, has been vigorously pushing the church work with much success.

WASHINGTON

Hoquiam—There have recently been two additions to the church by letter, but nine losses by removal. Ten thousand dollars was apportioned to this church for church extension and in spite of removals, the offering was \$23.30. John J. Handsaker is the progressive pastor.

BIBLE SCHOOL MATTERS IN MISSOURI.

The Union State Sunday school convention at Sedalia, Sept. 28-30, was thought to be one of the best held in recent years. A number of leading instructors and platform speakers from this and other states were present and addressed the people. Strong ground was taken on the subject of the Bible in the public schools, on the temperance question, and other reforms. State Sec-

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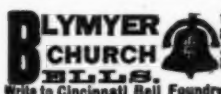
retary Lacey made a splendid report and the convention laid out liberal plans for the current year. The writer delivered two addresses.

The Lewis county convention was held at Williamstown, and the long distance from any railroad prevented as large an attendance as would otherwise have been present, but there were many people and most, if not all, of the churches were represented. It had been 17 years since the writer had spoken at Williamstown and yet he found one brother who remembered the occasion and the text of the sermon! It was a great pleasure to meet with the friends of the Lord in dear old Lewis, in which county we fought such a strenuous battle for Christian education and for local option in the days long gone. We had the pleasure of shaking hands with a number of friends on the streets and at the station in Canton as we were passing through. Professors in Christian university and other friends of the institution assured us of the bright prospects of the college for this year.

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The convention of Sullivan and Putnam counties, held at Green City, was largely attended and a splendid success in every way. The State superintendent arrived in time to make an address on State Missions, representing T. A. Abbott, who was prevented from being present by other engagements, and the following day he delivered an address on the State Bible School work before a large and sympathetic audience. The plan of uniting these two counties in one organization for co-operative purposes is proving a good one. It might be a good plan for other counties which lie favorably in point of railroads, etc., to unite in co-operative work, if it is impracticable for either county to work alone. Try it.

Sunday morning, September 16th, found the writer at the Sunday school of the Union Avenue church of St. Louis. It was rally day with J. J. Searcy and his large school, and they were using it for all it was worth for the reorganization of the work for the coming fall and winter. There were 531 present at Sunday school. The report showed only ten per cent of adult church members present at the school. Union Avenue is not behind other churches in this regard. The fact is mentioned, not as a criticism, but to show that there is yet a large work for us to do to enlist all of those in the church who ought to be in the Bible studying service. Minister J. M. Philput preached an interesting and instructive sermon on the study of the Bible. The purpose of this visit to St. Louis was to be present to make an address at a meeting of the Officers' and Teachers' Union of Greater St. Louis, at the Hamilton Avenue church at 3 o'clock in the afternoon. At that hour a large crowd of officers and teachers and pupils met in the beautiful new church, Hamilton avenue, and joined in one of the most delightful occasions it has been our experience to enjoy for many a day. Superintendent Gardner, the presiding officer of the Officers' and Teachers' Union of the city, presided over the meeting, and addresses were made by the writer, by Dr. Chalfant of the Presbyterian church, Dr. Lindsey of the Anti-Saloon League, Mr. Hanson, president of the Missouri Sunday School association, and Pastor McCrary. Reports were made by all of our Bible schools in Greater St. Louis and these made a creditable showing. The reports were tabulated before the audience on a large sheet and this tabulation will be published for wide circulation. It is the purpose of the Officers' and Teachers' Union of St. Louis to hold frequent meetings of this kind. This organization was formed at the close of our series of institutes in St. Louis last winter and is thoroughly justifying its existence in the spirit of co-operation which it is arousing.

Sunday afternoon, September 16th,

there was held in the First Christian church a meeting of the Officers and Teachers' Union of Greater Kansas City,

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which was addressed by Howard C. Rash, of Salina, Kans. These city unions, such as the ones alluded to above, in St. Louis and the one that met the same afternoon in Kansas City, are proving splendid centers around which organization for better things will soon be gathered. The State superintendent goes to St. Joseph after the national convention to visit all of the schools and churches of that city and hopes to organize an officers and teachers' union there. Good reports come to the office from the union formed in Springfield in June and it is hoped the workers there will keep it alive and going. There has been altogether too little co-operation among our churches in our cities. These organizations of our Bible school workers will prove of great help to our groups of city churches in all lines of effort.

The services of Mrs. Buxton, our State primary superintendent, are being called for from different directions and the prospects are that she will be kept as busy as the time for which we can compensate her will allow.

Let every Missouri Bible School prepare to send in the second quarterly instalment of all pledges and apportionments promptly, as the second quarter falls due October 1st. Do not neglect this.

Watch out for Children's Day for Home Missions to be observed by our Bible schools everywhere on November 25th. Send to W. J. Wright, corresponding secretary Y. M. C. A. Building, Cincinnati, Ohio, for a delightful exercise, collection blanks, and other necessary literature for the proper recognition of the day.

For all matters concerning Missouri Bible school work, address

J. H. Hardin,
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Kansas City, Mo.

EMPIRE STATE LETTER.

(Continued from page 881.)

settles constitute to-day our greatest and most important fields for home missions. You will be surprised at the large number of cities in these two states that are not occupied by us.

Come to the convention. Buffalo is a beautiful city and we shall try to match the hospitality of other sections at past conventions.

Our state work promises well this year under the leadership of Bro. D. C. Tremaine, who fills the position of corresponding secretary-evangelist. We are obliged to be contented with only one man in the field for the present. The open doors would employ half a dozen if we had the money to enter them.

Several new pastors have come into the state since state convention. Miner Lee Bates takes up the work at West 56th street, New York city. J. A. Serena has become pastor of the First church, Syracuse. T. F. Burger is pastor at Brewerton. We look for good results in these important places.

It has just been learned that Bro. Lowell C. McPherson has resigned the work in Havana, Cuba, in order to give his children the educational advantages of this country. We rejoice to know that he has accepted a call to become pastor at Wellsville. The brethren of New York love Bro. and Sister McPherson for their sterling qualities and their work of love, both upon the mission field and in Buffalo. The six and one-half years of their leadership at Jefferson

street, Buffalo, were attended by probably the most signal advances that any church in the east has ever made, all things being considered. We welcome them back to the state with open arms, feeling assured that the Lord will bless their labors in the new field as he has done in the past.

Our state day occurs November 4. We expect the largest offering ever made in the state. Brethren of the state, come to the Buffalo convention. This is your opportunity to attend one of our great conventions near home. Eli H. Long.

THE CHRISTIAN ENDEAVOR.

(Continued from page 886.)

our lamps when the cry of all the centuries comes, it will be for us for ever too late! Jesus has said it. Bitter experience has shown it. Why will we be thus foolish?

And note carefully that this parable is spoken to Christians. Of course all to whom the invitation comes are included; but it is to us—the ones who have accepted the invitation, who have lamps, who are in the circle of those who are going out to enjoy the festivities—who have all the privileges of the Gospel and membership in the church. O, it's a terrible thing to neglect the things of God and of our own souls! It will be an awful thing to come too late to the feast and cry, "Lord, Lord, open unto us!" And to hear him say: "I know you not!"

SUNDAY SCHOOL LESSON

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THE PARABLE OF THE TALENTS.

Lesson for Oct. 14. Matt. 25:14-30.

In this parable the disciples themselves received a solemn caution. "They had, as apostles, received a sacred trust which was to be used for their Master's interests until his coming again; woe to the one who neglected his trust!" The parable shows the necessity of working for Christ—of putting aside all sluggishness and of being diligent and active in the Christian life, if we would finally hear the Master's "Well done." From the parable of the virgins Christ taught a lesson on watching; in to-day's lesson the emphasis is laid on faithful service for God.

1. **The talents received.** "Received five talents" (v. 20). "Received two talents" (v. 22). "Received the one talent" (v. 24). Any gift from God which enables us to bless our fellow-men is a talent. No man is without "one." God gives "to every man according to his several ability" (v. 15). A young girl asked, "What talents have I?" "At all events, two," was the answer, "leisure and God's word, time and truth. Let these be well used, and your crowns will be bright." Some of the talents God has given to man are, 1. **Spiritual gifts:** Wisdom, knowledge, faith, gifts of healing, working of miracles, discerning of spirits and tongues (1 Cor. 12:8-10, 28-41). 2. **Mental endowments:** The ability to reason, remember, speak, write, acquire languages, teach or preach. 3. **Social influences:** An attractive face, a winning manner, a pleasant address, robust health, the power to win, lead or govern others. Personal influence used for good is a mighty magnet for God. 4. **Financial resources:** Wealth or the power to acquire it. The gift of the "one talent" man was "money" (v. 27). 5. **Natural qualifications:** Artistic skill,

musical ability, scientific expertness, business capacity, a faculty for doing the practical, homely tasks. It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity.

II. **The talents rewarded.** After the rapture, the resurrection and the marriage supper, the rewards to the servants seem to be the next in order (Luke 14:14). Men are not saved by works, nor rewarded because of works, but the promise is, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12; Matt. 16:27). Some rewards of the faithful are,

1. **Praise.** "Well done, good and faithful servant" (v. 23). When the Lord comes, "praise" shall come to each one from God (1 Cor. 4:5). A writer beautifully says, "The 'well done' of Jesus crowns the end of the course. Though often whispered by the way to the heart of his faithful ones, its full, public utterance is reserved for the day of glory, pronounced then by God on ways condemned now by men, ways only the Spirit of Christ can guide us into, or the love of Christ make us happy in, or the faithful grace of Christ sustain us in. Oh, to live for that day! This is faith. This is the single eye. To commit all to him, sure that we are walking in the path which the Lord will approve."

2. **Power.** "Thou hast been faithful over a few things, I will make thee ruler over many things" (vs. 21, 23). This is not symbolic but actual. It is the Father's good pleasure that the translated and risen saints should share with Christ the active administration of his kingdom in governing the world (Luke 12:32). Isaiah prophesied, "A king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1). Daniel declared, "Judgment was given to the saints..... the saints possessed the kingdom" (Dan. 7:22).

3. **Pleasure.** "Enter thou into the joy of thy Lord" (v. 23). "Joy unspeakable and full of glory" (1 Pet. 1:8). Part of the joy Jesus promised was the joy of the Father's approval (Matt 3:17); the joy that the groaning creation was delivered from its bondage of corruption, and the world redeemed and restored to its pristine glory and beauty (Rom. 8:21); the joy of association with angels and cherubim and seraphim; the joy of communion with patriarchs, apostles, poets and martyrs; the joy of meeting with those, whom having not seen we love (1 Pet. 1:8); those whom God has used to bless us, and whom he has used us to bless; those who with "us" are "made perfect" (Heb. 11:40).

4. **Profit.** "The talent give it unto him which hath ten talents. For unto every one that hath shall be given" (vs. 28, 29). The price of having is using. In the realm of the physical, the mental, the spiritual and the financial. "A celebrated juggler tells how he acquired one element of his power—an extreme quickness and accuracy of observation. His father often took him through one of the crowded boulevards of Paris, and led him slowly past a shop window in which were exhibited a multitude of different articles, and then made him tell how many he had been able to recollect. This practise so quickened the percep-

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Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you've eaten. Then no one will turn his face away from you when you breathe or talk; your breath will be pure and fresh, and besides your food will taste so much better to you at your next meal. Just try it.

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tive powers, that he became able to remember every article in a large show window by walking past it a single time. The more he exercised the faculty, the more it developed. The more he had of quick observation, the more was given him."

Thy mighty working, mighty God,
Wakes all my powers; I look abroad
And can no longer rest;
I, too, must sing when all things sing,
And from my heart the praises ring
The Highest loveth best.

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I. E. OR E. G.?

In the Christian Century of Sept. 6, E. G. on "True Religion; Spirituality," writes: "Union between the human and the divine can be consummated at any time or place regardless of any person, form or ceremony." Will the writer please give Scripture warranting his assertion? Did the Holy Spirit proceed upon that hypothesis when Phillip was directed to the Ethiopian, preached Jesus to him, baptized him? The Spirit seemed to know just how long to use the third person in that instance before dispensing with his service, and ever will so long as Paul's theory is extant. Rom. 10.

Can the human spirit and the divine be in unity while the human neglects the divinely appointed means? Jesus walked sixty miles or more "to fulfill righteousness." He said the Pharisees rejected the counsel of God not being baptized of John. How much more shall he reject the counsel of God who annuls John 3:35? Can a soul be forgiven while rejecting the counsel of God? Jesus supposed his hearers understood his language with regard to obedience of John's commands; why not of his own? With him obedience is test of love.

The writer further says: "Theological

Illinois Central R.R.



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interpretation has made baptism a condition of salvation, or of union between God and man, and by so much has degraded the religion of Jesus," etc. Isaac Errett, writing of Noah and of 1 Peter 3:19-21, says: "The water lifted him out of one world into another. It is the office of baptism to take the believer out of the world of unbelief and sin and place him in the Kingdom of God." Evenings With the Bible, p. 69, Vol. 1. Which shall I tell my child to follow, I. E. or E. G.? Is Isaac Errett degrading religion for my child when in our family circle she hears me read his thought on the meaning of this holy ordinance? Which shall I place on the top shelf with the books my child must not read until old enough to avoid fallacy? Which shall I permit her to memorize and yet use not my liberty for an occasion of stumbling, endangering my spiritual neck with my Savior's millstone?

Let us not limit God. Col. 2:12. God puts his power in the baptism of a penitent believer. Why the analogy of the resurrection of Christ if divine power does not act in the baptismal grave? Let us leave baptism where Paul puts it, 1 Cor. 15:19, as resurrective proof; to exalt the author above the subject; submersion is ours; emersion, rising to a new, a higher life, is God's. The grave of Joseph had no power, but place the body of Jesus in it and all the powers of earth and hell cannot withstand God's resurrective force. Jordan's waters have no healing power, but immerse Naaman in them and God's cleansing power then and there cures his leprosy. Water can not cleanse sin, but put a penitent believer in a watery grave as divinely appointed and the power that raised Jesus from the dead will raise the believer to walk in newness of life. But to the man who limits God nothing will occur but the wetting.

The ordinance of circumcision was a simple thing, but it marked the Israelites as the Lord's people, and he stood for their salvation against all opposing nations. All that human intellect and sacrifice can put into baptism is small, but the sacredness of baptism is invested with the spirit and power of God from the baptism of Jesus to that of his humblest followers. "For as many as have been baptized into Christ have put on Christ."

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(Continued from page 887.)

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